Vol. VII. FEBRUARY, 1892. No. 2.

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THE UNITARIAN

A Monthly Magazine of Liberal Christianity.

VOL. VII. FEBRUARY, 1892. No. 2.

SOME OF THE "HARD SAYINGS" IMPUTED TO JESUS.

A SERMON BY REV. C. G. HOWLAND, LAWRENCE, KANSAS.

"And these shall go away into eternal punishment, but the righteous into eternal life."—MATT. xxv. 46.

I shall not say much about this fearful passage, but use it merely as the representative of a type.

I remember well what terror these words once excited in my mind, and I suppose the early impressions of others are no less vivid than my own. It was in the time when all denominations believed that religious questions were to be settled by appeal to the Bible. When the authority of the Bible was clearly in favor of any given doctrine, there was nothing more to be said. It is true that writers like Channing said the human reason was to be consulted in the interpretation of the Bible, but it was simply to find the meaning: the author's meaning having been ascertained, it was to be received as the truth, no matter if the reason cried out against it. No one in his time made so much as Channing of the intelligent conscience and affections for the discovery of religious truth; but he never went so far as to say that the soul of man is above everything else and the highest authority on all questions, greater than any book, greater in modern times than the word of any philosopher or prophet of the ancient world.

To those who believe that the Bible is a revelation, and not a literature, language like that of the last verses of the twenty-fifth of Matthew has an appalling significance. It does not make much difference to the ordinary believer who it is that speaks, or who is represented as speaking. If the language is in the Bible, that is enough.

Perhaps the words of Jesus are more impressive than those of an apostle or prophet; but, if all were inspired to speak nothing but the truth, the words of one should be as implicitly received as those of another. A threat uttered by Jeremiah or a promise made by some obscure prophet demands the same attention as though spoken by an evangelist. I have heard terrific sermons from the words of that Old Testament writer who did not believe in a future life: "If a tree fall toward the south or toward the north, in the place where the tree falleth, there it shall be." * This was believed to settle the question of probation. It was generally quoted differently from this by the ministers and people I knew forty or fifty years ago. They used to say, "As the tree falls, so it shall lie: as death leaves us, so the judgment will find us"; but I am not sure whether they meant the last part of the sentence to be Scripture or comment. It was supposed to be incontestable proof that the eternal destiny of the soul was fixed at death, without a suspicion that it must mean something else; for the unknown author did not believe that the soul survived the body.

Precisely what he did mean it may be difficult to say, but probably it is a further recommendation of charity to the needy; for he had just said: "Cast thy bread upon the waters, and thou shalt find it after many days. Give a portion to seven, yea, even to eight"; for a kindly deed remains as a tree that falls upon the ground,—it cannot be recalled "when the giver gives himself with his alms."

There is another verse almost at the end of the New Testament of which ministers were once extremely fond, especially in a revival season: "He that is unrighteous let him do unrighteousness still, and he that is filthy let him be made filthy still; and he

* Eccl. xi. 3.

that is righteous let him do righteousness still, and he that is holy let him be made holy still." I do not know whether this passage is such a favorite as it used to be or not; but there was a time when the most stirring preacher at the camp-meetings took it for a text on Sunday when the attendance was greatest, and showed how perilous it was to put off the day of repentance and conversion, for the opportunity might never come again, and he that was filthy would remain filthy and hateful as long as time should last. These two verses —one from the Old Testament, the other from the New —were the ones generally quoted to prove that this is a life of probation, the trial time for all eternity; whoever misses the truth in this life will have no chance hereafter to find it; whoever does not now believe exactly as he ought about religious matters will have no chance to correct his errors in the next world; whoever has not enough wisdom to see his lost condition and seek the means of escape, whoever does not feel himself hungry and weary and penitent and turn to Christ for pardon and help, can never enter the Gate Beautiful, but will be "cast into the outer darkness; there shall be the weeping and gnashing of teeth."

Of course there is a sense in which this life is a period of probation, a time when character is proved and rewards are meted out according to one's fidelity to the law of truth, justice, and love. Youth is the trial period for manhood. This year for every one of us depends somewhat on our use of the last, and next year will grow out of this. There is this amount of truth in the common evangelical idea of probation. The next life will doubtless be to men what they have made morally and intellectually out of this life; but to maintain that all opportunity for improvement, for change of purpose, for self-recovery, for reformation, for repentance, will be denied, is flying in the face of all the analogies of the moral life here. If all the processes of growth are to cease, if moral evolution shall have reached its limit at death, if there is to be no further expansion of the intellectual faculties, if the conscience and affections are not to be more largely developed, the life to come will not be superior to this, it will not be a "higher" life, as we are accustomed to speak of it, but a painfully monotonous one; and unless the entrance examinations, so to speak, the qualifications which are supposed to be chiefly important for admission, are very much raised and considerably changed, it is difficult to see in what respect the society of that world is better than it is in this. There have been a great many nominal Christians of seriously imperfect lives of whose salvation the Church entertains no doubt. Are they to remain forever what they were here? Is Calvin forever to be irascible and retain his theological animosities? Is Dr. Patton of Princeton to continue his office, and find celestial happiness as chief inquisitor in the Presbyterian division of spirits? Are the rank and file of all the great churches to be what they are now, and carry with them through the endless years their narrowness, their prejudice, and those defects and faults of character which are everywhere apparent? We have entirely misconceived the quality, the elements, of the heavenly life, if it be so. If it be not so, if imperfect Christians are not bound eternally to their imperfections, but may rise and grow and shine, why not others as well who were not Christians at all, for is it not probable that the law of the ethical life is the same for all souls in all worlds and in all states of existence? We know very well how hard it is to lay aside old customs, how strong life-long thoughts and habits become, how singularly rare it is in human experience that thoroughly radical changes in character are made after the age of thirty, and hence the supreme value of the first years of life and the vital importance of a right beginning; but no one can say that a misstep, or many of them, even when deliberate, cannot be recovered. We are justified in saying that, as a rule, it is extremely difficult. We are not justified in saying it is impossible: that would be fatal to hope, it would be the philosophy of despair, an argument for atheism or diabolism, not for God.

Why the book of Revelation should be so called has never been clear to me. Nothing whatever is revealed. Dr. Adam Clarke, an English Methodist commentator seventy years ago, and a man of learning, as Biblical learning went in those days, said, with very unusual frankness, that he did not understand the book, nor did he believe that any one knew any more about it than he did himself. It is evident that some persons

enjoy its vagueness, and some like it on account of its fantastic imagery. In all probability it was written by a fiercely patriotic Jew, who hated the overshadowing power of Rome as only a fanatical Jew could hate the heathen to whom he paid tribute. There is good reason for believing that the beast with its numerous heads and horns, and the scarlet woman, have reference to the empire, the emperors, the provincial governors and the splendid city itself; but beyond this nothing reasonable can even be conjectured. Sometimes the visions of the writer are impressive, and the language is glowing and poetical; but sometimes what he sees is extremely grotesque. More use was made of the book of Revelation fifty years ago than there is now, and some of the ministers whom I heard took great delight in expounding its riddles and mysteries. These verses from the twentieth chapter have furnished the theme for countless sermons, and a subject for painters as well as preachers: "And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and Hades gave up the dead which were in them: and they were judged, every man according to their works. And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire."

This is the first picture in words of what in theology and art is called the Last Judgment. It has been the terror of the Christian world. To the popular imagination of the Middle Ages it was almost as real as the sun at noonday. Dante put the conception in poetry, and Michel Angelo painted it on the ceiling of the Sistine Chapel; and that first artistic representation has been painted and engraved so many times that it seems half true to many indifferent and rationalistic minds. It is still the dread of the lower half of nominal Christendom; but a large portion of the other half consider it simply as the religious ideal of a past age. It is the direct outgrowth of the bold and vivid imagery of the book of Revelation, but the germ of it is found in the Gospels. How much is authentic no one can say, but that the long address of Jesus reported in the twenty-fourth and twenty-fifth chapters of Matthew is without editorial addition and ornament is quite improbable. It is of course possible that Jesus used the language attributed to him, and spoke of the time "when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory; and before him shall be gathered all the nations, and he shall separate them as a shepherd separateth the sheep from the goats." We cannot be sure that he said this, but he must have said something which led them to believe that his departure was not final, because the evidence is clear that for a hundred years after his death they looked eagerly for his reappearance.

But to us in these sober and scientific days how distant and dreamlike it all seems! We wonder how such conceptions ever came to prevail; for we cannot easily reproduce and realize the troublous political condition of the period,—the sigh of the Jewish heart for freedom, and the intensity of the expectation of that Messiah who would effect their deliverance and sweep the heathen tyrants away. Our ideas of this universe and of the law within it and over it are vastly different from what all this implies. How far removed from our thought are the "great white throne," the inexorable judge, the throng of mighty angels, and all the myriad millions who have ever lived upon the earth, the written history of each one spread out before the celestial court, the examination, the welcome to eternal joy and the sentence to eternal doom. But why do I not quote the language which probably suggests my own? In an address of remarkable power and eloquence on "Loss and Gain in Recent Theology," Dr. Martineau said ten years ago:—

"Let those who find in the Messianic scenery,—in the strange contents of its diviner world, with its beasts beneath the throne, and its seven trumpets and vials of wrath, and its war with the great dragon, and white-robed hosts, and its garments

dyed in blood, and in the coming on the clouds of heaven with sudden destruction to conquer and judge and reign, and in the kingdom of the saints on earth, and in the great assize, and the second death, and the blessed city without sorrow or crying, the crowded lake of fire and brimstone outside its gates,—let those who find in all this a congenial nurture for their spiritual life turn it to what account they can. The roots of purity and piety creep into hidden crevices and find some film of living water on every rock. . . . These apocalyptic splendor and terrors, Hades and the crystal sea, Paradise and the infernal gulf,—nay, the very boundary walls of the cosmic panorama that contains these things,—have for us utterly melted away, and left us amid the infinite space and the silent stars. What painter among us dare now to put upon his canvas the scene in which 'before him are gathered all nations,' or, like the old masters, represent 'the dead in Christ who rise first'? Such pictorial subjects occupy, indeed, a curious position; too far from our serious belief to be treated earnestly; too near to it to be delivered over to the play of artistic fancy, like the incidents of the classical Olympus."

You have the insight of the sublimest prophet and the courage of the finest hero, dear and venerable master, but some of your disciples, less devout, it may be, than the teacher, have actually "delivered over" these alleged visions and the art of which they are the source to the vast and growing empire of mythology. And why not? Without meaning, perhaps, to confound the distinction, Michel Angelo himself pictured the ancient sibyls in the renowned fresco side by side with David and Isaiah, Peter and John. When it comes to the solid ground of history, to what we do not hold as a sentiment, but actually know, the Achilles of Homer is about as real as the Noah and Abraham of Genesis, and to me a picture of the creation of Eve with which some of the old Bibles were once illustrated possesses no character of sacredness. I would just as soon think of attaching religious value to a picture of the council of the gods founded on a passage from the Iliad as I would to one of Christ dismissing wretched souls with the malediction, "Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels." What consolation, what hope, what noble incentive, could I find in the "play" of that "artistic fancy," although the subject be drawn from the New Testament? Jewish and Christian mythology are no more attractive and no more sacred than Greek and Roman except in the thought of the Jewish and Christian world. There is no more historical basis for the story of the miraculous crossing of the sea and the subsequent incidents than there is in the story of the search for the golden fleece; the tragedy of Œdipus is just as credible and far more pathetic than that of Job; Hercules is as real as Samson, and his exploits are fully as interesting; we can believe that Troy fell through the stratagem of the wooden horse quite as easily as that the walls of Jericho did at the sound of the trumpets.

The question divides itself into two parts: first, that of historical accuracy, or the matter of criticism; and, second, that of the ultimate authority in religion.

Every one who thinks of the matter seriously and intelligently tries to form a consistent image of Jesus. The four Gospels contain nearly all we know about him. Do they perfectly agree with each other and with themselves in their accounts of his sayings, or are they to a great extent inharmonious and irreconcilable, like the two genealogies of him given by Matthew and Luke? What would be the impression left on the mind of a competent person who should read the Gospels for the first time? It is generally held by modern scholars that Mark contains the most primitive facts and traditions concerning him; but let our reader take them in their order, and what would be his inference touching the character, the disposition, the belief, of Christ? Would he consider him a gentle or a passionate man; patient and sweet-tempered or "sudden and quick in quarrel"; pitiful and sympathetic or hard and unfeeling; forgiving or resentful; faithful or false; hopeful, tender, compassionate, or despairing, insolent, scornful, wrathful? The first words of his ministry are the Sermon on the Mount: "Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are they that mourn; for they shall be comforted. Blessed are they that hunger

and thirst after righteousness; for they shall be filled. Blessed are the merciful; for they shall obtain mercy. Blessed are the pure in heart; for they shall see God. Blessed are the peacemakers; for they shall be called the sons of God. Resist not him that is evil, but whosoever smiteth thee on thy right cheek turn to him the other also. Love your enemies, and pray for them that persecute you, that ye may be the sons of your Father who is in heaven; for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them only who love you, what reward have ye? Ye therefore shall be perfect, as your heavenly Father is perfect. What man is there of you who, if his son shall ask for a loaf, will give him a stone? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him! All things, therefore, whatsoever ye would that men should do unto you, even so do ye also unto them."

I believe this language is a sure index to the heart of Christ. I believe that these were the deepest convictions of his soul. I believe that he lived, from first to last, according to these rules of conduct,—gentle, yet strong, trustful, undefiled, holy, and the Saviour of men because of his unspeakable love.

But I shall be asked if the same Gospels from which such a likeness may certainly be drawn do not contain material from which can be produced a very different image? Most surely. There are expressions and ideas attributed to Jesus as unlike these as a pitiless winter storm is unlike a "day in June." What are we to say of those passages from which, if taken by themselves, could be made a dark and frowning portrait? This is a question for the discerning critic to answer. We know that the story of the life of Jesus was not committed to writing for nearly forty years after his death, and that previous to this it had existed as a mass of floating tradition, subject to the imperfection of the human memory, the bias of later opinions, and even misunderstood sometimes, and consequently misreported when the sayings were first announced. It must have been true many times that "they understood not that saying," or, as it is said in another place, "they understood not what things they were which he spake unto them." This must frequently have been the case, for the master was superior to the pupils. The impressions which they carried away and reported to others could not always have been those he meant to give.

And, then, we do not possess the first written documents; but what we do possess have undergone one and probably two or three editorial revisions, with such additions and changes as the later transcribers chose to make. It is perfectly certain that words have been put into his mouth which he did not utter: he is made to speak in a way wholly foreign to what we have a right to believe was his habitual temper. After making due allowance for changes in his methods and manner from the sharpness of the opposition he encountered, the contrast is too violent between the Beatitudes and the sentence to eternal doom to believe that both came from the same lips. Observe the striking differences of temper:—

"Blessed are the merciful; for they shall obtain mercy." "Bind him hand and foot, and cast him into the outer darkness, there shall be the weeping and gnashing of teeth."

"Resist not him that is evil." "The angels shall come forth and sever the wicked from among the righteous, and shall cast them into the furnace of fire."

"For if ye love them only who love you, what reward have you?" "Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell?"

"Love your enemies, and pray for them that persecute you, that ye may be the sons of your Father who is in heaven." "Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels."

I can no more believe these hard sayings imputed to Jesus, which I have contrasted with the others, than I could the story of an old man who should now say that about the year 1830 a friend of his told another friend, from whom he himself received it, that he heard Dr. Channing address a company of people on Boston Common in language of hottest wrath, calling them by the most opprobrious epithets, and at last saying, in the height of his fury, "To hell, ye cursed!"

We should say this could not be true; either the alleged witness or one of the reporters must be in error, for the story is a harsh note, a discord in a long and sublime harmony; it is inconsistent with the perfect temper, the perfect refinement, the deep sympathy and philanthropy, with everything we know of Dr. Channing. How much more shall I say that the awful anathema, "Go, ye cursed, into eternal fire," is inconsistent with the character of him who wept over Jerusalem, and prayed God to forgive even those who crucified him! I know that some very noble natures,—Luther, Milton, Carlyle,—under great provocation, often break out in vigorous invective; but the loftiest souls—Socrates, Marcus Aurelius, Emerson,—never do. They never pile up scornful phrases, say "thou fool," and utter curses on their fellow-men in such a pitiful fashion as Jesus is represented to have done.

We may very properly inquire whether the right interpretation has been put upon these "hard sayings," whether the words "eternal" and "everlasting," when applied to the happiness of the righteous or the misery of the wicked, mean strictly endless, or the happiness of eternity and the punishments of eternity, without regard to their duration. This is a point worthy of notice, and is to be determined by the use and meaning of the Greek word rendered *eternal* and the belief of the Jews of that period concerning the future state.

But, after all, there comes the greater question of the *ultimate authority in religion.* What and where is it? I say again that I do not suppose Jesus pronounced any anathemas upon his fellow-men, nor do I suppose that he believed God would send them into "eternal fire"; but if he did actually say, as he is reported, that the unrighteous, the cold, the hard-hearted who refused to succor the distressed, should "go away into eternal punishment," must we bow our heads and put our hands on our mouths, not daring to speak or to look up? No! In the language of the Apocalypse already quoted, some parts of which I do understand, he would say: "See thou do it not: I am a fellow-servant with thee and with thy brethren, the prophets. Worship God." Jesus was *human.* What does that imply? Finite powers, limitation of thought, understanding, view, liability to misconceive, as the greatest of the children of men have more or less seriously, and as all finite natures forever must. Only the Omniscient God makes no mistakes. He only has the perfect vision: all others "see through a glass darkly"; all others stand in awe before the mystery of life and death; they all weep and pray and confess their dependence, as Jesus did. His beliefs were influenced by the beliefs of the period in which he lived, by the institutions under which he was born and nurtured, but the spirit of the Most High was upon him.

Nor is the spirit of the Most High ever absent from the soul of man. The communion between the human and the Divine has never been broken. How the light of love and truth has always flamed up in the great souls of our race, and rested in some inferior measure and in various degrees upon the humblest of the children of God! Inspiration and revelation are new as well as old: they come with some fresh beauty and power to every generation, and hence the permanent forward and upward march of mankind. Men have as direct access to God in these days as they ever did in Palestine, and countless wonders are brought within our view of which they never dreamed. The reason, the affections, the conscience, are the source of all that we know, or believe, or hope, or fear, of everything on earth or in heaven. By these we judge the claims of all books and all prophets, and *wherever* we find what these highest qualities of the soul unitedly reject it is not to be received into the sacred company of truthful things.

This is the way in which we are to look upon these "hard sayings" of the Bible. Whatever may have "been said by them of old time," whether it were "an eye for an eye, and a tooth for a tooth," or "these shall go away into eternal punishment," we do not believe in either; but, finding sanction in our own consciousness, trust to that gentler and holier voice which is the inspiration of the transcendent and immanent God.

Cultivate a loving manner. How much harm is done by a *disagreeable* Christian! It is a sad thing to fold up in a napkin the talent of manner, to lose the key of the casket, to forget the *sesame* to the hearts of men!—*Faith and Works.*

OSCAR C. McCULLOCH.

A MEMORIAL TRIBUTE.

There are a few men who stand unique in their personality and character. They may not be called great in the world's coarse estimate; but in the work they do, and the way in which they do it, there is a yet rarer quality, which sets them apart from all others. This quality of greatness is so simple and natural that we are sometimes unaware of its presence, sheltered as it so often is by the loving arms of privacy and in the gladness of full possession by friends and associates. The meaning and beauty of such lives are also likely to be obscured to their contemporaries by the glare and noise of the coarse, competitive struggle for a cheap notoriety and a fictitious reputation. Such men, in truth, are the master minds and hearts which love to live wherever men toil and struggle and aspire, in the midst of the pathos and tragedy of every-day life. These gladly spend their lives for the benefit of humanity, and of willing and loving choice make themselves the servants of those who cannot plead for themselves. It is to one such, my former fellow-laborer and pastor, that I here offer my humble tribute, to whose rare work and exceptional manhood I wish to bear my glad testimony, and of whom it is not too much to say that he gave his life that others might live.

Oscar C. McCulloch died in Indianapolis, December 10, after a long and heroic struggle against an incurable disease, in the forty-eighth year of his age. The biographical events of his life are few and simple. Born at Fremont, Ohio, he received while a boy only a common school education. His father was a druggist, and so the son became his clerk, and grew up to follow the drug business. Afterward he became connected with a wholesale drug house in Chicago, and in the capacity of a travelling salesman followed that business for several years, traversing the whole South-west from Texas to California. He was an eminently successful business man, receiving a large salary for his services. Always a reader and student, he was approaching a crisis in his thought-life. While in Chicago, he had interested himself in several movements for the benefit of young men, and in enlisting them in the welfare of others. He spoke with such ease, so clearly and practically, as to attract the attention of several prominent men. And so at length, at twenty-seven years of age, he became convinced that he had a message to deliver for the life of to-day, and that he possessed the fit powers to deliver that message convincingly to others. He must preach. Having made up his mind to this effect, he at once gave up his salaried position and the brightest business prospects, and entered the Congregational Theological Seminary in Chicago. Here the help given was only partial. He got more aid from outside sources than within its curriculum. At this time he had become very liberal in his religious views. Shortly after graduation he was settled over the Congregational church at Sheboygan, Wis., where he remained seven years, studying upon those topics and reading those books which help to make a liberal education. Here he was doing a characteristically broad and helpful work, both for the local church and for the city, when in 1877 he was invited, at the solicitation of his friend, Rev. Myron W. Reed, to preach before the Plymouth Congregational Church in Indianapolis. His ability and peculiarly persuasive powers were at once recognized, a call was extended, and, finally, after some hesitation, he accepted the Indianapolis pastorate, where he remained until his death, a period of fourteen years. As he often remarked to his people, "You have not chosen me, but I have chosen you"; and here was to be given his signal and influential life-work.

Oscar C. McCulloch was a man of a peculiarly forceful and composite character. He united, in a happily balanced union, the spiritual with the practical elements of strength: the dynamic and the meditative tendencies of his nature seemed welded together. He combined the rarest practical wisdom, common sense, and tact with the tastes of the artist and the soul of a poet. He saw quickly and deeply into the substance and justice of any matter presented to him for solution, and from a strong and incisive grasp of the basic facts he at once passed to the decision; and these judgments, covering a great variety of subjects, private and practical, were remarkably just, sagacious, and sympathetic. A constant

reader of "the best which has been written and said in the world," and intensely busy with many practical affairs, he yet found time to become a careful student of the literature of definite fields of sociology and economics. He cared little for that culture which was obtained and held as a means to a personal gratification, for keeping ourselves at a distance from others; but he had a very high regard and enthusiasm for that culture of mind and character which raised the individual, in order that the individual might thereby render in return to society a wiser, broader, richer service.

Gifted by nature with the keenest sensibility, with a poetic and artistic temperament, and endowed with a wide and tender pity, he took everything of human interest into the field of his intellectual sympathy, and drew knowledge and spiritual sustenance from every possible source of supply. His was a hospitable mind. He had none of the spirit of sectarian exclusiveness or narrowness, and held the most frank and cordial relations with people of all faiths. He found something good everywhere and in everything. He was thus superior in spirit and thought to any dividing name. He strove ever to express that more inclusive reality in religion which is always above and larger than any of its parts, than all sectarian limitations and distinctions whatsoever. He would never admit that he was a Congregationalist, a Presbyterian, an Episcopalian, or a Unitarian. He invariably used the larger term, saying, "I am a Christian." And, while nominally a Congregationalist, his church had no creed. It was independent as few churches are independent, and stood for the fullest and freest search for religious truth. Mr. McCulloch often quoted from Unitarian writers with approval, and said that he owed a greater debt to Theodore Parker than to any other man. Emerson, Carlyle, and Matthew Arnold were his constant teachers and inspirers. He used our liberal literature freely, and gladly recognized the work Unitarians are doing for emancipating Christianity from the reign of dogma and miracle.

Mr. McCulloch read, studied, spoke, wrote, and worked as one medium or instrument by which some portion of God's truth might be brought into the thoughts and lives of his friends, neighbors, and fellow-citizens. His ideal of the work and functions of a modern minister were very high, broad, and helpful, including, as it did, everything which could uplift, inspire, and render happy the lives of the common people. He was particularly fond of poetry, scarcely ever giving a sermon that did not contain a verse of it, and rarely issuing a leaflet that did not give some exquisite little poem. Music was his delight, and he made its power to touch and move the human heart the reason for giving to it such a prominent place in all his religious services. He was also a lover of fine art of every kind, and was particularly drawn to pictures illustrative of the pathetic and domestic phases of life. He believed that,

> "To make a happy fireside clime
> To weans and wife,
> That's the true pathos and sublime
> Of human life."

For many years upon Sunday evenings he made frequent use of the stereopticon in illustrating Bible themes, religious, moral, and social topics, being almost a pioneer in the West in this method of illustrative instruction and education. He had learned the secret power of a picture upon the mind, and so sought to join the object and the word in an indissoluble union in the memory.

Mr. McCulloch was not what is usually known as a pulpit orator. He had none of the methods or art of the professional elocutionist. His manner was in just keeping with his character, a simple, higher-keyed, conversational tone, in which he spoke "right on," to the point always, and with a wide and wonderful wealth of thought, and of both poetic and practical illustration. His voice was of that peculiarly penetrating quality which never left the memory of him who once heard it. He read a hymn as Emerson said Channing did, putting into it meanings which it was difficult to find afterward. As a sermonizer, he was spontaneous and original. He usually spoke extemporaneously, or with a few headings, and with a beauty and fluency of diction which is attained by few public speakers. His sermon preparation was the last serious work of a very busy week, usually composed on Saturday morning, sometimes deferred to Sunday morning, and sometimes entirely rejected and a new one outlined and substi-

tuted while walking to church, and delivered with the ease of the most ample preparation. His style was varied, combining the terseness of the business man with the literary diction of the poet and the artist.

He had as a man many noble characteristics. There was no place in his heart for unkindness. Like Lincoln, he met his fellow-men "with malice toward none, with charity for all." His spirit was as gentle, loving, and forgiving as a child's; and that fact, perhaps, explains why he was so strongly drawn to children, and they to him. He was never happier than when in their presence, never more satisfied that he was doing the highest duty than when rendering them some service. For many years he never preached a sermon without "This Word for the Children" to preface it, thus thoughtful of the little eager listeners ever present. And he pleaded and worked for them all, in the pulpit and out of the pulpit. He saw the equally divine possibilities in all, and that a wrong done against any one of them, in poverty, neglect, or vice, was a wrong also against our own children, against our common humanity. He drew up the bill for the Indiana "Board of Children's Guardians," a corporation to seek out and recover to safe, honorable lives many boys and girls living in cities in most vicious and dangerous surroundings.

Mr. McCulloch always trusted and honored men, and so he challenged and called forth the best that was in them in return. I recall his frequent statement that in all his varied experience, both as a business man and as a minister, his confidence had never been misplaced,—a very rare experience for a man who had lived a busy life of forty-eight years, and a rare tribute to the character of the man. He invariably inspired the highest respect and confidence in all, being so wise, so practical, so sanely sympathetic. Men yielded to him their money or their promise with equal alacrity. He often canvassed the city personally for charity funds, and the confession of one business man concerning this experience doubtless reflected the feelings of all upon whom he called. He said, "When Mr. McCulloch called upon us, we couldn't refuse him."

His was a most modest nature. He had nothing about him which was offensively egotistic or coarsely aggressive. He always respected and honored the sacredness of the individual life. No man more completely forgot himself in his work. He made no replies to criticisms and attacks upon himself, however false or unjust,—a position which few public men have the bravery and wisdom to take and maintain. His sense of justice was keen and normal. He was always the friend of the laboring man, and sympathized in all his aspirations and efforts to better his wages and his social condition. He was courageous here as few metropolitan ministers are, never voicing anything less than his full and honest convictions. Perhaps the most dramatic incident in his whole ministerial career was when, at the close of a sympathetic sermon for justice and generosity in the treatment of the labor problem, he urged that the condemned Chicago anarchists should be saved from execution, believing that these men were the misguided but sincere advocates of a larger industrial freedom, and arguing that to execute them would but crystallize the anarchist sentiment around these men as martyrs for a supposed just and righteous cause. He said that he must speak these words if he knew them to be the last which he should utter from that pulpit. In this position he was at variance with the large majority of his people; but, so far as I know, he never retracted or regretted that manly, courageous plea for his ignorant, frenzied fellow-men.

And, now that I have written thus briefly and imperfectly of some personal characteristics of the man, let me add to this some fitting reference to his work in Indianapolis; for it is a man's work which, in the end, shall most certainly stand sponsor for his manhood and personality. Indianapolis was a typical Western city of 70,000 people when he entered upon his work there in 1877. The people were of average intelligence and enterprise, and noted for their hospitality and generosity. Mr. McCulloch seemed to grasp its social, industrial, and moral situation and needs from the start. Here was a grand field for work of the best and broadest kind,— a waiting soil in which the seeds of future possibilities were to be sown. He went to work at once. The former simple methods of charity work were no longer adequate to the complex problems of poverty and pauperism, vice and crime, which

he so clearly saw the social life of that city presented. These were the same problems and questions which confront all large American cities to-day, and which must be strongly and intelligently grasped and solved, or these cities will become hot-beds of pauperism and social pollution, and will exhibit a debauched civic life. He was at first made president of the Indianapolis Benevolent Society, and a little later was the leading factor in securing the formation of the Charity Organization Society, the ideas of which were just then being introduced into this country from England. This idea meant the scientific study and method of dealing with all the problems connected with poverty and social degradation, the getting down to the bottom facts in every individual application for relief, and then seeking to find and reach the causes of these social phenomena in order to cut off or modify their evil results. This meant an entire revolution of aims and methods in the prosecution of charity work in all our large cities, and has resulted, for one thing, in placing Indianapolis perhaps first in rank in this country in the thoroughness and efficiency of its charity and preventive work for the social elevation of the people.

From these two organizations, with which he was intimately connected, many other allied forms of charity and saving work sprung up, largely out of the fertile brain and ceaseless resources of execution of this one man. Here is a bare list of the projects and reforms of the past eleven years in that city:—

1879. Charity Work organized.

1881. Care of Children assumed by Children's Aid Society; beginning of the Free Kindergarten work.

1882. Question of State Care of Children considered.

1883. Flower Mission and Training School for Nurses organized; County Workhouse established.

1885. Free Baths established; district nurses sent out by Flower Mission.

1887. Dime Savings and Loan Association organized.

1888. Board of State Charities organized.

1889. Board of Children's Guardians established.

1890. Summer Mission for Sick Children.

Note how largely this was preventive and rescue work for children, the ounce of prevention being prescribed instead of the pound of cure. This was his hopeful idea of social regeneration: to seek out the causes of these social ills and dangers, and then reach the fountain-head of these corrupt influences by working with and for the children. To him the only sane and sensible way to reform society was by freeing the lives of the children and youth of the poor from evil surroundings and social impurities, and thus cut off the manufacture of paupers, social parasites, loafers, and criminals. Mr. McCulloch believed in the self-regeneration of the poor, if intelligently and sympathetically assisted by one's own personal gifts and wisdom. He ever held that "the gift without the giver is bare." He sought always to inculcate habits of thrift, industry, self-respect, and economy. He was convinced that proper clothing, food, and shelter were naturally precedent to any moral or spiritual uplift, that a man could not well live a religious life on an empty stomach.

Mr. McCulloch was the moving spirit in nearly all these beneficent and reformatory movements and organizations in his city and State, giving to them that fine mastery of detail, that natural executive ability, which he possessed to so large a degree. For these unstinted services for the good of the community he never asked or received a dollar of compensation. He believed the reward of doing good was in doing good. And so he became the central brain, the pulsating heart, of all those organized social activities for the uplifting and improvement of the whole of the city's life which came to be known as the "Circle of Charities." It may be said of him as Degerando said of Dr. Joseph Tuckerman, "He knew the difference between poverty and pauperism." He knew the poor needed "not alms, but a friend"; and so he ministered to the deepest social need of the present hour. His own words upon this subject, it seems to me, are the highest and wisest that can be said, breathing as they do the very spirit of Christ applied to the complex social life and needs of to-day.: "This is the idea and object of the Charity Organization Society, —to draw around the poor, the miserable,

the neglected, the forsaken, and the evil a circle of sympathy, affection, intelligent thought, and resolute will. Each society differing from the other in the special work it undertakes, all unite in the common effort to strengthen that which is weak and lift up that which is fallen down." And not only was Mr. McCulloch the foremost spirit in all these local charities, but his complete mastery of the organization of charity work in cities was such that his reputation became national; and one year ago, at Baltimore, he was elected president of the National Conference of Charities and Correction, the last meeting of which, in May, 1891, at Indianapolis, has been pronounced the most successful meeting of the Conference.

And now, in conclusion, his own church work must be referred to; for in an organic sense all his other work centred about his church ideals and methods. Plymouth Church, under his energetic touch and practical direction, in a few years grew from a most prosaically respectable Calvinistic society into a live, modern church, surcharged with liberal and humanitarian ideas, and following those methods most in touch with the complex and pulsating life of the outside world. The familiar and constant sentiment printed upon all his church literature, which was unique and voluminous, was in these words: "I am come that they might have life more abundantly." This thought he evidently regarded as the central purpose, the conscious purpose, of Jesus, the Christ; and so he, as one of his disciples living the life of to-day in America, would also seek to bring to men more life. He thought and worked during all these years in order that the lives of the men, women, and children about him might be fuller, richer, purer, better worth the living. And so his church in late years was commonly called by him a "House of Life." What a simple and yet significant and inclusive name! Everything, in fact, helpful to individual and social progress, and all intellectual, moral, and humane interests whatsoever, were naturally drawn within the precincts of such a temple of high Christian devotion and service, a veritable house of larger and more abundant life.

This was a free church. No dogmatic conditions were attached to its fellowship privileges. Its call or invitation was, "Whosoever will, let him come," and in these words: "As a church of Jesus Christ gathered in his name and to do his work, we declare our union in faith and love with all who love him." Accession to its family circle was thus made purposely easy, the only requisite being the possession of the Christian character and purpose. The idea of the church is that of a "body of brothers and sisters, friends associated for Christian work and worship." Its specific objects are declared to be "the public worship of God, weekly renewal of religious sympathies and affections, mutual acquaintance and assistance, and the alleviation by physical and spiritual means of poverty, ignorance, misery, vice, and crime." Is not this indeed a Christ-like institution, is it not a church which believes in "going about doing good," the church of the Good Samaritan, of the Prodigal Son, one member of the "Holy Church of God"? Mr. McCulloch saw human life as a grand opportunity for doing good to others, as a divine service which was both a duty and a privilege. The thought constantly in his mind was how to bring more of the spirit of love, justice, happiness, and nobility of thought and action into the lives of those around him, of all, in fact, whom he could touch or influence for their upraising or inspiring. Meeting him one day in the Circle Park in Indianapolis, this was his greeting: "Well, Henry, how does the kingdom come on?" and for the coming of this kingdom here and now, the kingdom of brotherly love, joy, and justice, he labored as few men labor, as few men can labor. He had a genius for hard, ceaseless work. His great common sense and unfailing tact were always at the service of every noble cause, and "the cause he knew not he searched out." In truth, he gave his life because of this insatiable desire to be "about his Father's business." He knew no rest or leisure while that work was before him ready to be done; and, as a consequence, Indianapolis has been, and is to be, blessed as few cities can be by the unstinted thought, strength, and self-sacrifice of this one citizen. "He was the master of the town, if the town but knew it." And the town does know it now. Few funeral and memorial services equal in character those which followed his death. The whole city was his debtor

and mourner. His life has been woven into the tissued growth of its future years. The one is inseparable from the other. Because he lived, the city will live. He was

"One who never turned his back, but marched
breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted,
wrong would triumph,
Held we fall to rise, are baffled to fight
better, sleep to wake."

H. D. Stevens.

Alton, Ill.

A MERE MAN.

"Thou hast made him little lower than God."*—*Hebrew Psalm.*

"What a piece of work is a man! How noble in reason! how infinite in faculties! in form and moving, how express and admirable! in action, how like an angel! in apprehension, how like a god!"—*Shakspere.*

Take any average or ordinary man,—no Shakspere or Newton, no Raphael or Beethoven, no great or famous one of any kind, but just a good, fair, every-day human being of the kind that cross Brooklyn bridge by tens of thousands every morning to their day's work, and come back at night a little manlier, if they have done it well. Even of such a one how well might Shakspere say, "What a piece of work is man!" True, he has much in common with some lower types. His bony structure is part for part the same as the gorilla's,—a few less bones in maturity in either case than in early life. His tissues are of the same structure; his respiratory and circulatory functions are the same. What then? Is it so much the worse for man? No: it is so much the better for the gorilla. This anatomy, this physiology, would be wonderful and beautiful if they were the anatomy and physiology of a fiend, as not unfrequently, I fear, they are. What a piece of work is a man! If you have any doubts of it, take any good anatomical treatise,—that in the Encyclopædia Britannica is admirably done,—and study first the bony structure, and then see how that is clothed upon with the muscles and how the nervous system radiates through them; and the cellular structure of the tissues,—how wonderful that is! And then turn to physiology, and study there the circulatory and respiratory functions of the organism, and I am sure that "mere" or any other depreciatory or contemptuous adjective for such an organism will hardly seem to you a thing to be endured. So studying and so considering, we find, says one for whom exaggeration is impossible, "that we are quite unconsciously bearing about in our bodily structure a laboratory of enormous power, which, with an energy of chemical action we can no way conceive, is turning out every day four or five gallons of its highly elaborated compounds. We find a pailful of warm blood rushing as fast as a strong man walks through innumerable arteries and veins, propelled by a muscle weighing less than a pound, that shall not pause a single second in its energetic contractions and expansions for a lifetime of more than eighty years. We find a chemistry of digestion so potent (with its astonishing solvent) as in a few hours to change the beggar's crust and the epicure's banquet of fifty flavors into the same indistinguishable vital fluid. We find an electric battery to do our thinking by, made of more than twelve hundred million cells, connected by five thousand million filaments of nerve." As with the circulatory and nervous functions, so with all the rest. We have only to look at them closely to appreciate how marvellously curious and wonderful they are. As with the wonder, so with the beauty. The sculptor has reported it in bronze and marble, the painter with his brush; and their report is,—oh, how feeble in comparison with the living, breathing, smiling, laughing actualities of form and face! You go to the great exhibition, and a hundred faces of the visitors beguile you from the faces on the wall. But the children's portraits,—they are wonderfully fair. Yes; and on the way home from the gallery you see a dozen or a score so dainty sweet or so divinely beautiful through rags and dirt that you say in your heart you will not go to the galleries any more, but only up and down the streets and to the parks and slums.

"How noble in reason!" Shakspere says: "how infinite in faculties!" And by this bridge of gold we pass from the consideration of the physical to the consideration of the intellectual and emotional and moral man. Again I say, forget the great and

*This is the correct translation of Psalm viii. 5.

famous ones. Remember only the average people of the world. If there are any mere men in the world, these are they. Now, take any one of them, and note the quality of his intellectual life. Note that it is so deep that for thousands of years the philosophers, the psychologists, have been dropping their plummets into it, and have not as yet taken its gauge. How much does this mere man contribute to that vision of the world which he enjoys! "Things are not what they seem," says Longfellow. Nay; but they are. The reality is that in which the object and the subject both unite. But how much is the object's, how much is the subject's part? The percept and the recept mark the lowest stages of the intellectual life. These are the common stock of brute and man. That the young child has only these, bridges the intellectual gulf between the higher animals and man. Then comes the conceptual power, enabling man to think in names, and all the ranges through which comparison and judgment and reflection lead. It is only a bugbear of the intuitionist that the experientialist is limited to the realm of sense-perception. "The tangible processes," says Tyndall, "give direction to the line of thought; but, this once given, the length of the line is not limited by the boundaries of the senses. Indeed, the domain of the senses in nature is almost infinitely small in comparison with the vast region accessible to thought alone which lies beyond them." Did Dalton ever imagine he had seen an atom? Yet his atomic theory of matter no less commends itself to scientific thought. Then, too, this mere man of ours has memory,—that phonograph which keeps the record, sometimes for eighty years, of things impressed on it,—keeps the record of thousands and millions of things; that graphophone which gives them out again in far-off years, sometimes the words, the tones, which we would willingly forget. Moreover, in our mere man there is that power which we call imagination. It is not creative, as in the man of genius, the artist, the novelist, the poet; but it is receptive. It can think their thoughts after them. They tell of Balzac that, condoling with a friend on his wife's sickness, he said, "But, to come back to the real world, how about 'Eugénie Grandet'?"—the last novel he had written. How real the novelist can make his world! the poet his! All over Europe their men and women were as real to me as those of the historians and biographers. It was not Thackeray, but Col. Newcome, for whom I looked there at the Charter House among the aged pensioners. Where Romola lived in Florence was as vital a question as where Dante lived or Savonarola. And our mere man can enter into all these things. Unable to create, as can the great ones in this sphere, he can receive into the chambers of his imagery the long and brilliant train of their creations with a full and thankful heart.

How infinite in faculties this ordinary man! What a faculty he has for loving! what a joy in being loved! How he can love his parents, his brothers and sisters, the girl of his free choice, his wife, his children! How he can love his country and his home, and the fields in which his boyish feet went wandering, and the homely sights made dear by the associations of his youth! How he can sometimes love where wronged and outraged most abominably! How women of this humble sort remember those whom God seems to have forgotten! How the mother's love follows her child on every downward path! Though he make his bed in hell, she is there to beat away the flame, to slake his torturing thirst, to woo him back to pure and noble ways. What another faculty of common men is that called conscience! How it holds the plainest, the most insignificant, as the world's judgments generally go, to duties that are immeasurably hard! Not a day goes by, and thousands and ten thousands of these men and women do not deny themselves as grandly as any of the famous ones of history and art, put great and threatening temptations under foot with as supreme a self-control. If houses where great deeds are done could blossom into flags, how from the humblest as from the most magnificent would every day such banners float and stream!

Or look at it in another way. Consider what the ordinary men are doing all the time. See what millions of acres they are sowing and tending for the world's food; how they are carrying the exchange of products to and fro across the continents and sea; how they are building roads and cities; how they are taming the rude forces of the

world and harnessing them into the service of their peace and joy. Or, instead of the immediate aspect, take the continuous. See how, agreeing that God made the world, man has made it over. Grant that the change is not in every case a beautiful change. There are thousands of acres in Brooklyn which must have been as beautiful when Henry Hudson came to these shores as they are hideous now. We are reforming that a little, and some time we shall reform it altogether. A city in which every street and every house should be beautiful would cost no more than the vast areas of ugliness that we have now. But, allowing all the change from good to bad, and what a work the average man has done upon the earth! how vast the range of his accomplishment! What institutions, moreover, he has built with all the material things, if under glorious leadership sometimes, contributing a glorious part! And, of all his workmanship, the best is still himself. He has made over nothing else so much as man. From the hard oppositions of the world, as he has confronted them, as he has braced himself against them, he has forced a crown which to its iron adds ever costlier jewels as the centuries roll on. Historic man, though but of yesterday, has traversed a much greater distance than that traversed by prehistoric man; and the distance made by both of these together is no less than that which separates the highest animal from the lowest man.

Now, what do these things signify,—this wonderful aspect of man's physical life, this nobility of reason, this infinity of faculties, love, conscience, will; this achievement of the immediate present and the continuous past; this world and man made over by his patient strength,—what do they signify, these things, if not that the man who is sufficient for these things is no "mere" man, that no adjective of depreciation or contempt is suited to his powers and his performance? What is not "mere" in earth or heaven, if man so built and facultied and of such vast accomplishment can be so lightly set aside? A mere man! No: the chatter of the theologians is drowned by the antiphony of Shakspere and the Psalmist of old time: "What a piece of work is man!" "Thou hast made him little lower than God."

But, when the theologians of the past excluded Jesus from the human order, it was not as superior to the average man. It was as superior to all possible humanity. And that was right; for Tennyson has wisely sung, "The highest is the measure of the man." Add this to all we have already seen. Add the great artists and their pictures and their statues; add the great architects with their temples and cathedrals and their halls of civic pride; add the great poets and their poems; add Homer, Dante, Shakspere, Milton, Keats, "him even," Wordsworth, Shelley, and Browning, with the eagle's feather on his breast, and Tennyson and Lowell, and the rest of their great company,—"O Lyric love, half-angel and half-bird, and all a wonder and a wild desire," what lofty seat with them is thine! Add the great men of science, Copernicus and Galileo, Kepler and Newton, Buffon and Linnæus and Cuvier and Lamark and Goethe and Lyell and Darwin and Wallace; add the great philosophers, Plato and Aristotle, Leibnitz, Descartes, Kant, Fichte, Hegel, Spencer, Mill; add the great captains and deliverers, the great reformers, Savonarola, Luther, Cobden, Garrison; the great statesmen, Burke, Chatham, Washington, Jefferson, Lincoln; add the great founders of religions, Zoroaster, Buddha, Confucius, Mahomet,—and why not Jesus, too? Why not, if all the rest? If all the rest are human, why not he? Did he surpass the highest of all these as much as these surpass the lowest of their acknowledged kind? And, if he did, what reason for exclusion there? But, surely, he did not. It were sheer intellectual dishonesty or moral blindness to pretend that there is anything in the New Testament Jesus differentiating him from Channing,—for example, intellectually or morally, as Channing was differentiated by his character and mind from the bruiser of the slums, from the cannibal, from the inanity and brutality of many whom the social canons of the first "Four Hundred" do not rigidly exclude.

A mere man! Look at them any way you will, the words are mutually inconvertible and repellent particles. Oil and water mix more easily. Cold and heat are less opposed. Darkness and light are more agreed. Good and evil do not so contend with one another in the womb of time. Whether we

take the average, generic man in the scope of his physical immensity, and the range of his intellectual faculties, and the sweep of his affections, and the contrasting heights and depths of his moral nature, his struggle with temptation, his triumph over sin,—these things alone or in addition, as we rightly may, the exceptional splendor of the world's greatest and most gifted souls, it does not matter much. The word "mere" has so little coherency with the first order of ideas, it is so utterly incongruous and absurd applied to them, that hardly can it be more so when the vision and report are extended to all those whose names, in science or in art, in literature or religion, in government or reform, have shed the brightest lustre on the fame and fortune of mankind. Once let a man appreciate the dignity and glory of humanity as they are revealed by history and science, by philosophy and art, by ethics and religion, and he will know that he could not show any great one, though it were him whom millions have identified with God, a more conspicuous dishonor than to exclude him from the glorious company of the weak and strong, the famous and unfamed, the ignorant and wise, the evil and the good, who are necessary all to each in the wholeness of a complete humanity. And he whose favorite name, self-chosen, was the "Son of Man," would be the last to wish or hope or dream of any glory for himself in which the humblest might not freely share.

JOHN W. CHADWICK.

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NOTES ON BOSSUET.

Bossuet is perhaps the most towering figure the Catholic church has presented since the Reformation. She has produced men of far finer natures, subtler genius, more poetic spirit. She has given the world men whose words give a thousand times more refreshment to the soul. But the strength and splendor of his intellect are such that he stands alone. He is the last of the theological giants. So lonely is his place that the most rigidly dogmatic of the churches might seem to be capable of producing no man of the same race. Had he lived in our day, the *Zeitgeist* would have made him as different from the figure which we see in his books as he really was from the theologians of the fourth and fifth centuries. Had he been a dogmatic theologian at all, he would have been thorough,—a Goliath of the Ultramontanes, the staff of whose spear would have been as a weaver's beam. But the probability is that such keenness of intellect as his would have seen the tremendous abyss which yawns between the declarations of the Catholic theology, and those developments of society and of thought that are as ineffaceable as the nationalities in which they have arisen. He came at a time, however, when the temper of Europe was still essentially theological, when the Protestant churches, as well as the church of Rome, held fast by an essential standard of truth, when the kings of France could still lean on the principle of divine right, when the spirit of criticism was still too reverential to admit of a Voltaire, and when society was so firmly planted on the adamant of ancient usage as to make a prophecy that there would be a Revolution seem hardly less foolish than a prediction that France herself would relapse into barbarism. Bossuet came when France was touching the highest point to which she could be brought by her feudal institutions and her church. Had he lived a generation and a half later, such a man would not have written his "Histoire des Variations des Eglises Protestantes," or have flung his magnificent energies into the combat about Quietism, or made himself the leader of the Gallican church. Such men as he always engage in the struggle that interests their age, and forty or fifty years after him the intellectual thoughts of France were gathered round the polemics of Voltaire. Hence he would have defended Christianity instead of attacking Protestantism, and the work would have been so absorbing as to have left him neither time nor taste to discuss the metaphysics of meditative devotion or the provincial rights of the French church.

All his training and all the circumstances of his age tended to make him a rounded dogmatic theologian. His youthful bent was toward the church, and he was first educated by the Jesuits. It is told of him that, when a boy, he one day came upon a copy of the Bible in the presence of his father and uncle. He seems to have never

read the Scriptures before. The volume lay open at the Prophecies of Isaiah. He read the verses to himself for a time, and then, fired by the glowing strains, he recited the words aloud with such passion as to fill the two listeners with awe. Thus early did he show the powers of a great orator. Afterwards, when he was studying at the College of Navarre, in Paris, and when he was still a mere lad, he had become so noted for his powers of speech that a strange exhibition of them was made in the Hôtel de Rambouillet, which was then a gathering place of all the fashionable persons who cared for literature. One night, when the talk turned upon oratory, the Marquis de Feuquières declared that, if Bossuet were sent for, and told to preach to the company on any given subject, he would do so without the help of books, and on the spur of the moment. The lad was brought, and after considering his theme for a short time, he did deliver a sermon which astonished the gay company. The experiment was tried a second time, and with equal success. Such facility of speech might have led Bossuet to become a mere popular preacher, empty and fluent, if he had not also possessed a penetrating intellect and a passion for thoroughness. But he set himself to make a rigorous study of the classics, and to make a still more attentive examination of the Fathers. Saint Augustine, in particular, was his daily companion. Throughout life he constantly went to that theologian for rules or hints of guidance, seldom writing on any subject until he had first looked at the greatest of the Christian Fathers. But his chief study was the Scriptures. They lay on his table night and day. He never travelled without a Bible and a concordance. Thus he gathered a knowledge of the Old Testament and of the New to which we can find parallels only in the records of the Covenanters and the Puritans. In the "Discours sur l'Histoire Universelle" and in "Politique tirée de l'Ecriture," his prodigious acquaintance with the letter of the Bible is displayed in a fashion which may well amaze the most devout minds of this generation, and which has excited the merriment of scoffers. The exact number of years that have elapsed since Cain murdered Abel, since the deluge overwhelmed the world, and since Abraham went into the land of Canaan, are fixed with a precision which, as Buckle sarcastically said, "might almost make us believe that the events had taken place in his own time, if not under his own eyes." A still more astonishing use is made of Scriptural texts in his "Politique tirée de l'Ecriture," which was written for the instruction of his pupil, the Dauphin, to show that a prince should have absolute power, and that his subjects are bound to obey him at any cost. Bossuet points to some act of David or Solomon, or quotes some text from Isaiah or the Psalms, without ever asking whether the precepts which were suited for the Israel of the Kings are applicable to the France of Louis XIV. He made precisely the same use of the Scriptures as those Fifth Monarchy men who settled the righteousness of beheading Charles I. by quoting the words, "And Samuel hewed Agag in pieces before the Lord in Gilgal." Mause Headrigg is only a plebeian and Covenanting caricature of Bossuet, when she finds a warrant for the defeat of Claverhouse at Drumclog in words which were addressed to the Israelites: "Is it not written, Cut ye not off the tribe of the families of the Kohathites from among the Levites?" Numbers iv. 18.

The simple explanation of Bossuet's appeals to the letter of the Bible is that his education was purely theological and literary. He never gave himself the slightest scientific training, and his study of philosophy was as scanty as it was superficial. He had read Descartes, but only for the purpose of refuting such propositions as were dangerous to the church or of using such as were serviceable. His writings bristle with quotations from the Fathers, but he does not seem to have ever read the immense and splendid literature which had already been provided by modern Italy, England, and France. His books might all have been written by a monk of the sixth century if they had not discussed the theological and ecclesiastical controversies of the seventeenth. His thoughts belonged to the past. Nothing was modern in his writing but the themes and the style. Hence its peculiar value and its peculiar worthlessness. One of the rhetoricians of all time, he has left pages that school-boys may study a thousand years hence as carefully as those of our day study the orations of Cicero. Nor can any student of history or of theology afford

to neglect books which tell with consummate power what the ablest man of France believed and denied two hundred years ago. But it would be difficult to name any author of equal genius who is so nearly worthless as a guide in the perplexities of the present hour. The "Histoire Universelle" and the "Oraisons Funèbres" are splendid pieces of eloquence, but they do not contain one fertilizing thought. Most of their pages are dreary stretches of magnificent commonplace or of refuted falsity. His "Politique" is a magazine of curiosities. His treatise on the Gallican church has been cancelled by events. Bossuet was neither a poet nor a philosopher, but only a consummate controversialist and a splendid rhetorician. Hence, as a teacher, he stands on a lower plane than his contemporaries, Descartes, Pascal, Malebranche, Fénelon, Locke, and Milton.

Perhaps the most striking example of his essentially fleeting method of discussion is his "Histoire des Variations des Eglises Protestantes." It displays immense controversial ability, and such a force of classic style as will keep it forever from decay. Grant the premises from which it starts, and it is unanswerable. If it be true that there is but one church of Christ, and that it must have unity, or rather unanimity, of belief, the principle of the Protestant sects must be false, because it has led, and it must lead, to contradictory doctrines. It might be shown, indeed, that the principle is equally fatal to the claims of Catholicism, and even of Christianity, since neither Catholicism nor Christianity ever did, or ever can, display unanimity, or even unity, of belief. But the criticism of the present age does not take the trouble either to deny or to affirm the cogency of such an argument: it denies the premises. The hypothesis that there must be one true church, in Bossuet's sense of the term, and that it must reveal unity or unanimity of doctrine, is one of those ideas which the present age has sailed past. It will not fit into our profoundest convictions. It is as antiquated as the Ptolemaic philosophy. Most men roughly reason that the whole constitution of society must be false if Bossuet's theory be true. So much more trust have they in facts than in philosophy that they do not waste their time in looking at his system. Philosophical students apply the same principle of scepticism in a more subtle way. There are theologians, it is true, who still accept the assumptions of Bossuet, but they are not in the stream of their time.

Bossuet's essentially controversial nature was also seen in his defence of Gallicanism. He fancied that the Papacy might be infallible, but not individual popes; that the Roman pontiff might be the first of Christian bishops, and yet that the Gallican church and other prominent churches might be so largely independent of his authority as to be supreme in their own sphere. Had he been more of a thinker, he would have seen the futility of that idea. Even in his time, the twin currents of Protestantism and Rationalism were already beginning to threaten the very foundations of the Roman church, and she could defend herself only by a rigid internal unity. Since the intellectual forces of the coming time were to be arrayed against her, there was all the more need that she should be guarded by an iron discipline. And, moreover, it was impossible to prevent the despotism of Rome from growing without breaking up the church itself. The admission of the pope's primacy insensibly but inevitably led to the recognition of his supremacy, and that led to the declaration of his infallibility. The condition of the world, the attacks on the church, the necessity of self-defence, the ambition of the pontiffs, the work of the monastic orders, and the logical result of theories embodied in the very heart of the Roman theology,—all led to the decree of the Vatican Council. That decree may have been a disaster to Christianity, and we think it, of course, absurd; but it was none the less inevitable. The necessity became clear to the abler theological thinkers, even of France, after the shock of the French Revolution. De Maistre saw that even for political reasons the papacy must be held infallible; and Lamennais, by far the most gifted man that the French priesthood has produced since Bossuet, never let slip an opportunity of smiting Gallicanism with contempt. Gallicanism is now dead; and, if Bossuet had lived in our time, he would have preached a funeral oration over the grave of so much glory and so many hopes.

S. Fletcher Williams.

Scarborough, Eng.

*PRAYER OF THE BRETON FISHERS.**

O Thou who art the sovereign of the sea,
Who rulest in the sunshine and the gale,
With anxious hearts we lift our prayer to thee,
Thy sea is mighty, and our boats are frail!

Bright is the sun, soft gleam the waves to-day,
A gentle wind just fills the drooping sail;
Yet sudden storms may drive across our way,
Thy sea is mighty, and our boats are frail!

From all we love we parted on the strand:
They watched with tearful eyes and cheeks grown pale.
Oh, shield them, Father, 'neath thy loving hand,
Thy sea is mighty, and our boats are frail!

When strikes the hurricane our little bark,
When hands grow weary and hearts sink and quail,
Oh, still the tempest driving fast and dark
Upon our straining boat, so small and frail!

But should the waves o'erwhelm us in their wrath,
And all our toil against the tempest fail,
Through the deep waters show that shining path
Where drifts with fav'ring tide the heavenly sail.

Take us, O Lord, where gleam thine amber seas,
Where sunny skies and cloudless nights prevail,
Where ships sail ever with a constant breeze,
And nevermore the furious storms assail!

Thou hear'st the stricken hearts that cry to Thee,
The widow's moan, the helpless orphan's wail.
Our loved,—we give them, Lord, thy charge to be!
Thy sea is mighty, and our boats are frail!

CHARLES E. PERKINS.

Athol, Mass.

THE GOOD.

The good rejoices to be, would never consent not to be,—is moving on from giver to receiver and back. Its pleasure is to be journeying to all parts through large avenues and small. If all things were to begin anew, what would be the overlying and underlying principle? There could be but one answer, —the good. There was no material to form the bad of. So what a lengthy line there must be of this excellence, reaching from God, the greatest, through man, the next greatest, down to the mother bird, feeding her baby birds! He who is greatest spreads his blessings over all of humanity. The good man extends his favors as far as he can. Who can live and grow on other than this imperishable food? Glory and amen, before railroads, mills, and warehouses in a town are the fair reputed pioneers,—Pilgrim, Huguenot, and the rest.

We like to see the dear good man in connection with morals, charity, and good works, in the interest of the children of God,—the ethical part,—but to regard him also as the adorer and worshipper of the God and Father of the children. This leaves nothing out of the whole manhood under the two great commandments. What could be of greater moment than to practise both the under and the upper side of religion? Religion gets abundant good, wonderful beauty and strength, in ascending the ladder of love to God, in addition to plying love to man at the foot of the ladder.

We cannot too much admire this highest of human character. The security, comfort, and joy of the Eternal are his. He is poised and centred in the indwelling God. However it is with others, this doer and adorer partakes of the inmost heart of existence. His the truth,—

> "If solid happiness we prize,
> Within our breast this jewel lies."

We are all in the track and trail that leads up to the highest and down from the highest. When religion not only spreads abroad, but in adoration and communion mounts up to God, he who amid hard experiences is cast down will have a peace and strength that lift up. Prepared for him is a grand stairway leading to a bright upper chamber. The recognition of God, supreme and all-sustaining, is not to be left out in ethical discourse and charity, any more than Washington is to be passed by in the annals and results of the Revolution. For the day sunlight, rather than lamps.

One is not all of himself unless the vital susceptibility of worship swell and blossom into spiritual life. How can ethical goodness be at its height and warranted to last except through the root of divine connection? The ethical society does more sure and hearty work for the needy when it is done unto God, the Father of the needy and suffering. The feelings that take strong

*The story is that the simple Breton peasants, when about to try the hazard of the seas, implore the divine protection, saying, "O God, thy sea is mighty, and our boats are small!" There is an impressive unrhymed poem by J. O. Miller upon the story, to which my own poem is indebted for its suggestion.

hold of the loving and all-seeing One, stay and steady right habits and principles, temperance, industry, and the best citizenship. General Booth and the Salvation Army in East London found that the religious sentiment, which was from the first in the race, waits to be moved and kindled in the depraved. These must be awakened to a sense of the sympathy and help in Christ, and of God, their Father. The bud opens to be a flower only by aid of the sun's rays.

The expansion, from on high, of bud and of man no one can compute. The life of the Saviour went upward and outward, not in division, but in unity, neither existing without the other. He visited the sick, and also taught to pray to God. The want of all is food and raiment plus the infinite. The tree of life amid charity and business waves far up in the breezes of the Spirit. For largeness the world is alone the measure of the good. Out of it comes the love from God to God, from man to man. The good at its greatest is love.

The continent reaching far down in the sea comes also to the surface, making a place for the sweet air and light, for hills and streams, cities and farms. The good, too, from eternal and mysterious depths appears everywhere about us, in the earth and in the sky, in things far and in things nigh, in the sunshine and in the rain, in the old and gray and far-reaching main, in the mild and soft evening's glow with bird notes cheering, in children's plays and happy days, in hopes and godly fears, in the tide of weeks and months and years. All are of divine origin: only the good make special witness of their birth, while Christianity advertises a standing want of more,—more in the shop, the State, the Church. Priceless the reputation of a good man,—to the foot no slumping through, to the hand no shutting upon thin air. How many good people we have known, now know, always will! We can have but a few great orators, painters, poets, statesmen, scientists, inventors. We adore the great Genius above from whom flames so many forms of genius on earth. But give us a world full of good men and women to keep the royal house and estate.

W. M. Bicknell.

Malden, Mass.

RECENT EVOLUTION IN THEOLOGY.

II.

To expose the weaknesses of religious organization, material or intellectual, is very far from being my aim. My higher object is to show that it is a temporary necessity that the church be rent and theology be incoherent,—a necessity accompanying the greatest readjustment of belief for over two thousand years. And, further, I wish to show what great and positive gains are already made in the way of a settlement. This is a final duty of every true man, to illumine every field of thought and labor with optimism. The fatal fault of the old theology was that it had slowly, in spite of struggling reformations, sunk into pessimism. Calvin and Malthus disposed of this life and the next on the same score,—too little food for mankind here, too few mansions for mankind there. But, before addressing myself to the new hope born of evolution, I must quote a few words from Dr. Momerie's conclusion: "No church can permanently survive unless it appeal to the reason, the conscience, the common sense of mankind,—unless it is felt to be in harmony with the organic development of the race. Ecclesiasticism shocks our reason by its silly claim to infallibility and finality; it outrages our conscience by its wicked preference of creed to conduct; it violates our common sense, for its very deities are represented as more or less arbitrary, unreasonable, and bad. And what is worse than its own incapacity for growth is the obstruction which ecclesiasticism offers to the progress of the world. That system professes to be complete in itself, and disclaims all connection with the other religions and philosophies of the world. Its supreme aim is to bring all human thoughts and endeavors within the narrow limits of its own cut and dried theology. In these days of advancing knowledge and advancing courage, such a system cannot have long to live. The churches are within a measurable distance of annihilation." These caustic statements, involving a degree of truth, I use more for the purpose of showing that they imply also a measure of pessimism, and therefore of untruth. I observe that the critics of conservatism and even bigotry fail to apprehend their essential use in an era of revolution. But it is

worse for us that the progressive or liberal elements of Christianity are so incoherent as to what they propose to do. We are divided into a thousand fragments, without a clear conviction of either what God is doing with us or what we ought to do for ourselves.

The time has come when we must clearly define before us that the sum of our efforts must be to adjust our theology to a definite and clearly defined *cosmology*. No theological system ever did grow up without a basis of science: none ever can. The fundamental thought is responsibility growing out of our relations to the universe. Ecclesiasticism has lost its soul; and its defenders have lost heart, because it has lost its "reason to be." The theory from which it started, that of a Creator, who for unknown reasons, at a point in eternity, decided to make worlds and men, has gone out of science, out of literature, out of life, out of faith; and with it the old grand structure has crumbled to dust. Shall liberals in small bands, or as isolated laborers, stir about in the dust of the old, suggesting this and that, and gathering fragments of the huge structure to build small huts, hoping that a hundred such will somehow coalesce? Or shall we boldly concede the necessity of a total readjustment, a change of base? We are wasting a vast amount of time and energy. The foundation of a theology that can move into the twentieth century, with hope for the world, must be the eternal evolution of Divine Purpose in an undivided universe. The hypothesis of evolution is not only accepted by every well-known scientist in the world, but by leading thinkers in the churches. Literature now works from that basis. Social science, even political science, has promptly gone over to the same ground, while theology wastes time in efforts to make the old harmonize with the new. Are we in love with old views and methods, or do we care more for creating character? Is our heart set on tinkering the inherited creed, or do we care more for the saving power of living truth? More than all, have we the courage to trust the Divine Will to lead us safely through the change? What I desire to urge is the wisdom of a prompt acceptance of the full consequences of the hypothesis of evolution as bearing on theology and religion.

I turn now for a moment to note more distinctively the positive and constructive work of evolution as bearing on theology. I have shown that it is not atheistic. It is theistic in this sense, that it positively demonstrates an ethical purpose, from first to last, in nature. This could not be demonstrated by the former theology, owing to its narrow range of data. By the record not of six thousand years, but of six hundred thousand, we mark the uprise of life and thought. It is a matter of indifference whether we call this Eternal Purpose God or Will: it is at least Moral and Beneficent. The extra-natural God thus becomes inter-natural, or, as Prof. Seeley has it, inter-penetrative.

Man's position as a religious being is determined by the fact that he is the latest form, the final outcome of Divine Work and Purpose. As such, he inherits all past eternity, and is trustee in his entire being of all that has been accomplished in life and organic development. He is also by virtue of his intelligence agent of the whole future, able to extend his beneficence or his maleficence indefinitely before him and beyond the present. This magnificent position is sublime enough to inspire a mystic or a poet: it is simple enough to enthrall a boor. It charges life with a fulness of responsibility never before conceivable. Who shall dare to abuse the nervous system, which in building has occupied the All-Soul for millions of years? Who shall descend to waste the gift of life that has so marvellously been upwrought into his selfhood? The child can see this, and feel it. We are the recipients of all that Divine Wisdom has achieved. How despicable is that sin that enfeebles us and degenerates us! To know him, the Self above ourselves, to co-operate with him, to love him, is the sum of joyful religion. He is not afar off, but in ourselves. Man is equally responsible to himself, to his neighbor, and to the universe.

The doctrine of prayer is not so largely modified from the rational and loving definitions of some of the old hymns. The evolutionist can also say,—

"Prayer is the Christian's vital breath."

It is the gentle living, the kindly walking, of the child with the Father.

Jesus is the wonderful result of a concentring of evolutionary thought in a remarkable era. He does not appear as an

incarnation of Deity, but as the incarnation of one hundred thousand years of humanity. He is not the amendment of a divine failure, but a magnificent culmination of divine purpose. He was not a sudden inthrust of moral aim into the world; but before him had been a steady preparation, in the way of grand characters and heroic thought. He was the flower of evolution. The progress of one hundred centuries was made a Voice, a Word, in Galilee.

But at no point is the contrast of the two theologies more marked than in the discussion of immortality. This recent hope of mankind is demonstrated by evolution. The arguments converge as follows: (1) the aim of evolution is ethical, and as such is fulfilled in man, who is an ethical being; (2) man, as part of the moral purposing of nature, becomes one with God his Father; (3) evolution culminated in man; but man, unlike all other creatures, is imperfect, and the burden of evolution is to carry him forward to ever higher aims and ends. That development which up to man rose only by stages of completed animal organisms and functions works now in a being capable of ever continued, but never completed, moral and intellectual progress. Evolution thus shows the very palpable end of the Divine Will to be to save and to develop man.

Any full discussion of theology beyond an outline thus suggested, of course, lies beyond my present opportunity. My object is attained by showing that we have in the evolution hypothesis a new cosmogony, which must be frankly accepted and thoroughly studied, as the basis of the union of pious people for the future. We cannot afford the destruction of a divided house, in which we accept the new in part, and in part cling to the old. If the hypothesis of eternal development is correct, we cannot too quickly feel the full bearing of the doctrine. It is safe, it is hopeful, it is constructive, it is full of unity and fellowship. What we need is a platform of demonstrable truth, on which may rally free souls, in the love of the Divine and for the good of the human.

E. P. Powell.

Clinton, N.Y.

I have lived to thank God that all my prayers have not been answered.—*Jean Ingelow.*

ABRAHAM KUENEN.

In that dear fable knowledge has dethroned
The patriarch Abraham from a far-off land,
Ur of the Chaldees, came; and his small band
In Canaan dwelt with him as men who owned
They had no city. But the years atoned
For that first weakness: as the blowing sand
The multitude who blessed his guiding hand
On shores where every alien water moaned.

Our Father, Abraham! From a place of thought
Dim, dark, and strange, and full of evil dreams,
By thee a few at first were safely brought.
But now behold, how soon by countless streams
Thy children plant and build; and none can praise
Too much the courage of thy lonely ways!

John W. Chadwick.

PROFESSOR KUENEN.

Dr. Kuenen cannot have been more than three-and-forty when first I saw him; but his fame had already passed the barriers of his fatherland, and, though neither of his great works had been translated, and no one in those days read Dutch, he was already recognized as the greatest and most independent student of the Old Testament that Europe had produced since Ewald.

It was his fame and that of his school that had brought me to Leiden, where I spent some time in acquainting myself with the Dutch theology and theologians and qualifying myself to be one of their interpreters in England.

As I stood in the day-room in his house in Leiden on my first call, and heard his step along the passage, I can well remember how my heart beat. Would he be as grand and calm, as large and clear-souled, as his books? Would he be as gracious and kindly as his letters? A moment was enough to dispel the doubt. He had the art of making you perfectly at ease as soon as you saw him. The idea that you were in the presence of a great and learned man dropped out of your consciousness; but you felt your own life quickened and stimulated and brought under command. Your powers, such as they were, became effective instead of being frightened; and, as you sat there drinking in knowledge at every pore, you felt as if you were conversing with a companion on a subject of interest to you both, not as if you were being discoursed to by him or as if you were drawing him. I never knew any one the least like Kuenen

in this. I was never ashamed of my ignorance or conceited about what I knew in his presence. His tact was unique, and it was so absolutely guileless and simple.

At this time, though one of the most learned Biblical scholars in Europe, and a man of enormous reading in many other fields of knowledge, he had that air of disengaged and disposable good nature which so often characterizes Continental scholars, but is the peculiar charm of the indolent in England. The work he got through was almost fabulous; but he seemed to be at every one's disposal, and it was a sight not to be forgotten to see him roaming along the canals and boulevards of Leiden, with a daughter hold of each hand, looking as if there had never been a care or a thought behind his broad brow, and as if business was something he had never heard of.

In later years more of the outward signs of that strenuousness which he always admired in the English gathered round him. And when, after many years of ideal wedded life, the inevitable moment of parting came, the death of his wife made him an old man while still in the very prime of his powers. Yet he was still so tranquil and so courageous that to speak with him under the shadow of his great affliction was to be cheered and strengthened, not to be depressed; and he was still the same ever-ready friend and helper.

In the lecture-room he was a singular contrast to his great colleague and teacher, Scholten. Scholten was a born leader of men. His lectures took the hearer by storm, swept him through every mood, broke down all opposition, and kindled a half-idolatrous enthusiasm and delight. Kuenen never threw his personality into the scale. If he established a point, you were as sure of it a year afterward, when he was not there, as you were when you sat before him; but yet he was a great lecturer. His friend and colleague, Tiele, has well characterized his specific gift as that of lucidity, rising from his complete command at once of a host of details and of the general plan that gave them significance. He had the eye of a great commander, and would handle vast armies of facts with perfect precision and supremacy.

Abraham Kuenen was born at Haarlem on Sept. 16, 1828. His father was an apothecary in that city. Young Kuenen was sent first to the elementary school, and then to the gymnasium, or grammar school, where he distinguished himself from the first. But before he was fifteen his father died, and he had to leave school and help in the business.

With a divided heart, but no divided allegiance, the promising and brilliant boy slung his basket on his arm, and went his rounds, delivering drugs. But his old schoolfellows were proud to go with him, and he never for a moment dropped out of their circle of companionship and friendship. Considering what arrant snobs the boys of all countries are, this little picture of the guard of honor escorting Kuenen and his bottles through Haarlem is one on which the eye rests with singular satisfaction; and it speaks volumes for the affection which the boy, as father to the man, inspired in all who came near him.

Soon after Kuenen left school, the boys formed a literary society, which they called "Utile Dulci," and Kuenen was asked to join it. He spoke with great pleasure in after years of the *bona fide* work done in this society, and of its high educational value; and it appears that the position he himself took in it was one of the reasons which induced some of his friends to make the necessary effort to send him back to the gymnasium, where, we may be sure, he was welcomed with enthusiasm.

From the gymnasium he passed, a few days before his eighteenth birthday, to Leiden, where he entered as a student in the faculty of theology, and where students and professors vied with each other in doing him honor, but without his invincible modesty and simplicity suffering any hurt. The highest degree is obtained in Leiden, as in other Continental universities, by writing an original treatise on some appropriate subject; and Kuenen took his doctor's degree in 1851, on the strength of an edition of part of Genesis, from the Arabic version of the Samaritan Pentateuch.

His studies were now complete; but the university could not spare so good a student, and he received a temporary appointment, which kept him another year at Leiden, after which Thorbecke—the minister of whom Palmerston said that so small a country as Holland had no right to have so great a statesman as Thorbecke—recommended the Crown to appoint him Extraordinary

Professor of Theology. He was not five-and-twenty when he entered on his professorship; and his own companions formed the first of the many generations of students who for eight-and-thirty years have loved and reverenced him as a professor.

In the summer of 1855 Kuenen married Wiepkje Muurling, the daughter of a professor of theology in Groningen; and in the same year he became one of the regular staff of the Theological Faculty at Leiden. Mrs. Kuenen was a woman of remarkable intellectual and social powers; and for a time she was her husband's constant assistant and companion in the study, though she never made any pretensions to technical learning. After some years their first daughter was born to them, and henceforth the cares of her young family drew Mrs. Kuenen away from her former occupations; but she continued to take the keenest interest in her husband's work, and, in the midst of the exercise of her fine powers and the enjoyment of a complete happiness as a mother and the head of a household, she could never suppress a lingering regret that she could no longer stand so close to her husband's bench and tool-box as in the early years of their married life.

The following period of Kuenen's life doubtless had its trials and sorrows; but, as far as may be judged from outside, it must have been as nearly ideal as can well be imagined. With a splendid constitution and rare power of work, with a severe simplicity of personal tastes and habits that rendered his means adequate, though never ample, utterly free from personal ambition, yet exulting in the knowledge that his labors were actively and visibly extending the boundaries of ascertained truth, devoted to his wife, his children, his friends, and his pupils, and receiving from them the return of an admiration and affection which filled his life, too simple-minded and unconscious to be hampered by the moral responsibility of being looked up to as he was, and too natural and human not to feel the stimulus, he went his quiet way between his home and his lecture-hall one of the greatest and one of the least pretentious men in the world of letters, or, indeed, of life.

His principal works were written during this period. First came the "Historico-Critical Inquiry into the Origin and Collection of the Books of the Old Testament," three volumes, 1861–65. In this work Kuenen followed, in the main, the then dominant school of criticism which will always be associated with the great name of Ewald. But he worked with much independence and originality, and the conspicuous learning and lucidity of this "Introduction" made it a classic from the first. Then came a few years of intense activity of mind, stimulated by the works of Colenso, Popper, Graf, and others, as well as the after-crop that sprang from the seeds of his own study, the first harvest of which had been reaped in the "Introduction." The result was a revolution in Kuenen's views of the criticism of the Pentateuch, and, in consequence, a revolution in his conception of the evolution of the religion of Israel. Now, for the first time, it became possible to write the history of that religion as the history of an intelligible development, the starting-point and the goal of which were alike comprehensible to a plain man; and the Bible was, once for all, won to the historian, henceforth to take its place by the side of the monuments of Greek culture and of Roman organization as one of the supreme manifestations of the Power that speaks in human history and realizes itself in human life and thought. It is difficult to exaggerate the importance of the magnificent piece of constructive work in which the results of these discoveries were given to the world. It is dangerous to speak of finality. We may reverse in the future, as we have reversed in the past, our ideas of historical and literary evidence, of the psychologically possible and impossible, and of the general laws of evolution. But, until we do so, it is safe to say that the main results of Kuenen's "Religion of Israel," however modified and supplemented, will stand.

The "Religion of Israel" was published in Holland in 1869–70, and appeared as Nos. 3, 4, and 7 of Messrs. Williams & Norgate's Theological Translation Fund Library in 1874–75. It is undoubtedly Kuenen's greatest work, and it displays all his finest characteristics as a scholar. Its departure from tradition is so radical that it ought perhaps not to cause much surprise to hear it spoken of as "bold," "destructive," "brilliant," and so forth. But, as a matter of fact, extreme caution, sobriety, and self-restraint are its distinguishing features; and from

the first page to the last it is patiently and methodically constructive. Hence the steady growth of its influence, as it conquered the scholarship of one country after another, until at last Wellhausen's brilliant works announced the surrender, after a stubborn resistance, of Ewald's fatherland; and the victory was complete.

Meanwhile Kuenen pursued his work. In 1875 he published his book on "Prophecy" in Dutch, and in 1877 it appeared in English. This book was written at the request and at the charges of the late Dr. Muir of Edinburgh, who was warmly interested in Dutch theology. It was composed with a special view to English requirements, and is the only one of Kuenen's great works that is primarily polemical. It is a storehouse for the controversialist, who is challenged on the "fulfilment of prophecy," or the "Messianic predictions," but is, of course, far more than this; for it contains the completest study of prophecy which this generation has produced. Great Britain is further responsible for Kuenen's special study of the connection between national religions and world religions, undertaken for the Hibbert trustees, and delivered and published in English in 1882.

During his stay in England on this occasion—his third visit—Kuenen was already under grave anxiety as to his wife's health; and in March of the next year, 1883, she died of consumption. From this blow Kuenen never recovered. In the following September the Oriental Congress met at Leiden. Kuenen was president, and he went through all the duties involved in the position with admirable courage and cheerfulness. But the light had gone out of his life. For some years past one of his daughters has been in charge of his household, and his home has continued to be a centre of all that is best in the life of Leiden. The children inherit a rich measure of the genius of the parents, and the eldest son has already entered upon a career full of promise as a scientific man.

Kuenen was grateful and happy among the blessings that remained to him, and continued his work with unabated zeal and power.

He was now engaged upon a completely new edition of his first considerable work, the "Introduction." It will be obvious from the present sketch that his analysis in the original edition and his synthesis in the "Religion of Israel" were not in harmony with each other, and it was necessary to recast the former in the light of subsequent conclusions. Two volumes of the new edition have appeared in Dutch. The author's death left the third incomplete. The long first chapter of the first volume was brought out in English by Messrs. Macmillan in 1886 as a separate volume, and is a monument of accuracy and diligence. It is entitled "The Hexateuch," and is, beyond question, the completest and most impartial survey of the field it covers which exists, or is likely to exist in our time. Kuenen was also engaged in superintending a great Old Testament commentary and translation by Drs. Hooykaas, Oort, Kosters, Matthes, and others, which will suffer irreparable loss by his death; and he contemplated a recasting of his "Religion of Israel," had his life been prolonged. Besides these great works, he wrote almost innumerable essays and articles, many of which were of high significance. On commissions, committees, and boards of trustees, he did more than the work of an ordinary man, had he done nothing else; and he was never too busy to give advice, counsel, or assistance to the great circle of private friends who so often sought and found his help.

He died on December 10, after a severe and protracted illness. He leaves a memory of untarnished beauty; and, great as his services to scholarship have been, and much as we looked still to receive from him, the first feeling of those that knew him will be that of irreparable personal loss as they think of the departure of one whose very existence upon earth made life larger, calmer, and more hallowed.

PHILIP H. WICKSTEED.

ARE THE GREAT DAYS OF THE CHRISTIAN MINISTRY PAST?

There are those who urge that the great days of the Christian minister are gone,—that his old prestige and authority have departed at the touch of the changed conditions of the modern world; that his former great power and influence, like the empire of Alexander, have been divided among his successors, those successors being the lawyer, the physician, the professor, the writer of books, and especially the journalist; and that from this time on, therefore, the young man who would enter a calling of real influ-

ence must choose one of the other learned professions, and not the ministry.

What shall we say to this? As to the claim that the minister has lost some of his old-time prestige, I think we have frankly to confess that there is an element of truth in it. There was a kind of authority which attached to the ministerial office in past times which is undoubtedly disappearing. Formerly the great thing was the office, now it is the man in the office. As President Eliot of Harvard well says: "The authority of the minister is now derived from the purity and strength of his character, from the vigor of his intelligence and the depth of his learning, and from the power of his speech. Candor, knowledge, wisdom, and love can alone give him authority." But, after all, is not this a higher authority, and one to be more coveted by any young man of self-respect, than the authority which comes from forms, rites, the clerical garb, the superstitious notion of men as to the sacredness of a mere office? Though a seeming loss, is it not an actual gain that has come to the minister?

As to the other professions, that of the physician, that of the teacher, that of the journalist, and the rest, certainly I should wish to be the last to disparage any of them. They are all noble professions, if nobly filled. But is it quite true that they have robbed the ministry of influence, at least of legitimate influence? To be sure, the men who fill these callings to some extent discharge functions which once devolved upon the clergy. But should not this be regarded really as a gain,—a freeing of the minister's hands from what drew away strength from his real calling? Are we to think of a man as accomplishing more, who scatters his energies on a dozen things instead of concentrating them upon one worthy end? Does the teacher who attempts to give instruction in a score of branches of knowledge increase his influence thereby? Rather the opposite. We live in an age wise enough to know that in concentration is strength. The physician is no longer physician, apothecary, dentist, and barber. It is quite enough now to be a physician alone. Nay, for a particularly learned and able physician, it is quite enough if he give himself to a single branch of his great profession. More and more the legal profession not only disentangles itself from other callings with which it was once allied, but divides itself into specialties; and the more eminent lawyers seldom practise in more than a single line. The great scientist is not he who distributes his strength over all the sciences, but who concentrates upon one,—a Lyell upon Geology, a Faraday upon Chemistry, a Herschel upon Astronomy, a Darwin upon Biology. And does any one say that this is a degradation of science, or a weakening of the influence of the professions named? Far from it.

In like manner, the Christian ministry has in recent years laid aside much that was once associated with it. The preacher is not now the pedagogue, or the doctor; in large measure the pulpit has surrendered to the paper, the magazine, the library, the lyceum, and the college the work of furnishing knowledge and mental stimulus to the people. But all this, so far from robbing the pulpit, has only left it free for its own proper and higher work, that of moral instruction and religious inspiration. It is for this that the pulpit exists. It is in this that its importance lies. It rises to its true glory as it pours all its strength into this. Everything gotten rid of, therefore, which formerly dissipated from this, and which now leaves it free to concentrate all its power upon this, the real end of its being, so far from injuring the pulpit, benefits it. It gives it to itself. It enables it to do its true work with more of concentration and power than it has ever known.

I believe this is the real change that is coming over the pulpit. It is rising to increased singleness of aim; it is rising from secondary to primary things; it is rising from a power partly its own and partly borrowed to one distinctly its own,—that is, from a power partly traditional, partly official, partly civil or political, partly intellectual, and partly moral and spiritual, to one purely moral and spiritual. This is not only the highest, but it is also the most enduring power known in this world. Before it everything else sooner or later goes down. He who speaks to men of knowledge, of beauty, of fame, of pleasure, will have his day; he who speaks to men of duty, of hope, of God, of the conscience with its great commands, of the soul with its great affections and faiths, has all days. These will be the su-

preme concerns of human beings forever. Thus the pulpit can never lose its influence, never,—only in one way. That way is by failing to rise to the level of the high demands put upon it.

The great days of the Christian ministry passed! Who that says this stops to call to mind such names as Newman, and Martineau, and Frederick Robertson, and Chalmers, and Stanley, and Spurgeon, and Stopford Brooke, in England and Scotland; and Channing, and Parker, and Bushnell, and Freeman Clarke, and Swing, and Thomas, and Phillips Brooks, and the Beechers, in this country? In the pulpit of what age can the superiors of these men be found? I believe none. Nay, I believe that in no century since Christianity had its birth has the Christian ministry been adorned with so bright an array of talent, or exerted so great a moral influence in the world, as in this nineteenth century of ours.

And where is there any sign that there is to be any decadence in the future? I believe there is no such sign. I believe that he who thinks there is judges superficially,—fails to look down into the heart of man, and at those silent but mighty forces of the spirit which are shaping man's future, and shaping it, spite of all opposing forces, to moral ends, as the deep, unseen currents of the sea carry the great ship steadily onward spite of the contrary currents that run along the surface and attract men's eyes.

Oh, talk not of the Christian ministry's losing its influence, until man ceases to be moral, ceases to have interests higher than his body, ceases to feel relationship to the Divine, ceases to dream that most splendid dream that ever rose like a morning on human thought,—the dream that he is a child of God and of the eternities! Till then, he will want sympathy in his sorrow, guidance in his wanderings, some one to speak words of hope and courage to him in his hours of doubt and despair, some one to stand beside him in his

> "Longings, yearnings, strivings
> For the good he comprehends not,"

and help him,

> "Groping blindly in the darkness,"

if he may, to

> "Touch God's right hand in the darkness,
> And thus be lifted up and strengthened."

No, not until man ceases to be man, not until he lets go the Divine and sinks contentedly down to the level of the brute, which eats, drinks, reproduces its kind, and perishes without thought about or care for anything better, will man cease to set apart those of his fellows who have highest moral purpose and clearest spiritual vision to be his teachers in the things of the spirit, and as such give them love and honor.

Writes Frances Power Cobbe: "Not the conquerors, not the philosophers, not even those who have displayed most *virtue* apart from religion, have been adored and deified among men, but the prophets and saints who have ascended the mountain peaks of Prayer and thrown open the windows of Heaven."

This is true, and it always will be.

> "While swings the sea, while mists the mountains shroud,
> While thunder's surges burst on cliffs of cloud,
> Still at the prophets' feet the nations sit."

J. T. Sunderland.

THEODORE PARKER'S GRAVE IN FLORENCE.

An event of unusual interest to Unitarians everywhere, as well as to all other lovers of religious freedom and reform, is the recent erection of a fitting monument over the grave of Theodore Parker in Florence, Italy. The American Thanksgiving Day was appropriately chosen for its dedication. The leading spirit in securing the erection of this memorial has been Mr. Theodore Stanton of Paris, whose account of the same and of the dedication exercises we copy from the *Open Court:*—

MR. STANTON'S ARTICLE.

While in Florence in the spring of 1883, I visited the old Protestant cemetery, where, under cypresses and willows, lie the remains of celebrated English writers like Elizabeth Barrett Browning, Frances Trollope, Walter Savage Landor, and Arthur Hugh Clough, and of not a few almost equally famous Americans, including Theodore Parker, Richard Hildreth, and Lorimer Graham. These exiled graves were generally marked by memorials worthy of the literature their occupants enriched and of the land in which

they died, with the then exception of those of Parker and Hildreth, whose rude tombstones certainly did scant credit either to American taste or national gratitude. I then and there resolved to do what I could to change this state of things, at least in so far as concerned the grave of the great Boston divine. So, shortly afterwards, I began collecting subscriptions among the European friends and admirers of Parker, informing them that the money was to be used in beautifying his last resting-place. The responses were prompt, and the desire to do him honor spread from Europe to America. Among the many European subscribers were Frances Power Cobbe, Miss Jane Cobden, daughter of the great free-trader, the late Paul Bert, the French scientist and statesman, M. Renan, the late M. Godin, creator of the Guise Social Palace, Mme. Jules Favre, widow of the celebrated French statesman, and to-day Director of the State Superior Normal School for Women at Sèvres, Björnstjerne Björnson, the Norwegian author and republican leader, M. Frederik Bajer of the Danish Parliament, M. H. E. Berner of the Norwegian Parliament, Rev. James Martineau, D.D., Prof. Albert Réville of the College of France, Prof. F. W. Newman, brother of the Cardinal, the late Richard A. Proctor, the astronomer, etc. The list of American subscribers contains many well-known names; but I have mislaid it, and so hesitate to draw from memory an incomplete one.

In sending her subscription in 1886, Frances Power Cobbe wrote: "I visited the spot again—you know I was present at the funeral—about five years ago, and then paid the *custode* to renew the violets and otherwise set it in order. But the cypresses—ugly ones they were—had grown so as to shadow it sadly. It is indeed far too humble and neglected."

M. Renan wrote: "I shall be very happy to have my name figure in an act of homage paid to Theodore Parker. He is, among contemporary thinkers, the one who has treated religious truth in the most elevated manner."

Mme. Concepcion Arenal, the distinguished Spanish author, says: "There are far more illustrious subscribers than I, but not one whose homage is more sincere nor who has a more profound respect for his memory. Parker died far from, very far from, the spot where he was born; but he does not lie in a foreign land. The country of so human a man is the whole world."

M. Frederik Bajer, the republican member of the Danish Parliament, writes: "I regard Theodore Parker as one of the greatest benefactors of humanity. If my fortune equalled my wishes and my sentiment of gratitude for Theodore Parker, I would give a million francs toward his monument."

Rowland Hill of Bedford, Eng., writes: "I love Theodore Parker with every fibre of my nature. He was one of God's bravest, holiest, helpfulest saints."

Thanks to the efforts of Mr. Moncure D. Conway and to the generosity of the distinguished sculptor, Mr. W. W. Story, who would accept of no compensation for the modelling of the excellent medallion of Parker on the new monument, the bright white marble one which now replaces the plain, dull gray headstone was inaugurated on Thanksgiving Day in the presence of a large and select concourse of American and English residents and travellers. The arrangements were made by Miss Grace Ellery Channing, grand-daughter of the celebrated divine, Dr. Channing. Mr. James Verner Long, the United States consul at Florence, presided. The monument, completely hidden under the folds of a large American flag, was unveiled by Miss Channing. Mr. Charles K. Tuckerman, formerly United States minister to Greece, and a distant relative of the Channings, delivered an admirable oration. The following sonnet, written by Mr. Story, was read by Mr. Henry G. Huntington, at one time American vice-consul at Florence:—

THEODORE PARKER.

I.

His was a life inspired by noble thought
And dauntless courage. Firm, with purpose high,
For Freedom, Justice, Truth, Humanity,
Throughout his life he strenuously fought.
He practised what with fervid power he taught,
And love, believe, act, fear not, was his cry,—
God to the brave and just is ever nigh,
And heaven must by the high strait way be sought.

Conquered by fell disease, Life's battle done
With all its pains, strife, cares,—Death's victory won,—
All that was mortal here is lain to rest.
But his undying thoughts, words, acts, live on
To lift the fallen, cheer and aid the oppressed;
And to his memory here we place this stone.

II.

We can, alas! but throw a worthless wreath
Upon his grave, and heave a useless sigh;
But still, though gone, his spirit hovers nigh
To strengthen us in hope and thought and faith,—
All that he said, was, did, is ours, till Death
Unfold the hoped-for Future and lift high
The veil that shrouds man's life in mystery,
And all this world has vanished like a breath.

Let us have faith that, though no longer here,
He still is going on, beyond this life,
Beyond its ignorant struggles, doubts, and strife,
In some far region, in some higher sphere,
With loftier duties and with loftier life
Where all that here is dark at last is clear.

THE FAITH TRIUMPHANT.

The trials of life are the real test of one's faith. It is easy, when all goes well and the sun shines, to be an optimist. It is when the heavens are black, and the sun darkened, and wild winds heavy with tear-drops of rain beat on one's head, that he learns whether or not his house of faith is builded upon the rock. Any plant, any weed, any slight growth, may flourish in calm weather or in a protected spot; but the tempest tries roots and fibre, and mush-room growths are swept away, while the firm oak stands. We grieve because truth is coldly received, because it awakes no melody in hearts barren of sweet chords. We do not see, in moments of gloom, that the cross is conquering the world, that the crucified one is king and leader of the ages. The gates of the sepulchre may close on the form of the prophet, but his word cannot be buried. It will rise from any sepulture, and appear persistently to men until acknowledged. And so we say with Pope that "all discord" is but "harmony not understood; all partial evil, universal good." The sun and the stars remain, though clouds may veil them. God reigns in the heavens, though Satan may seem to rule on earth. Sorrow comes as the rain comes,—for refreshment and growth. It would be but a barren world on which the sun should shine without intermission. The desert of Sahara is a country in which there is continual sunshine and no rains. We do not want our souls to become deserts. One feels often, when in deep distress, a sense of satisfaction with his condition; for he knows that the storm which is beating on the garden of his soul will cause the plants therein to sink deeper their roots, and put forth new buds and blossoms. This is true faith,—that no harm comes to the soul through temporal disaster or disappointment.

The good soul is like a plant which sucks nutrition out of the very refuse that is cast upon it. There is no soil so vile that it cannot be converted by nature's chemistry into leaf and blossom. But it is a strong soul that can bear continuous disappointment without becoming tinged with the dark stain of pessimism. Shakspere said, "There's no philosopher can bear the tooth-ache patiently." Pain may seem to triumph over conviction, and faith may seem to totter under the continued blows of misfortune; but the victory is only seeming or temporary. It is only the outer works of the fortress that are taken. There is no mine under the main works. These, in any sane soul, will stand the pounding of all the legions of hell, and never crack or crumble. Back of all vaporous clouds of doubt or scepticism sits the majestic figure of Faith, enthroned on the high seat of the soul. She commands, though we do not always hear her voice.

From the physical universe we may draw one of the strongest lessons of faith in universal good. One plant dies, but another lives upon its substance. Form decays, but beauty and fragrance are not lost. Worlds may grow cold in death, may be shattered by internal forces; but out of the chaos to which they are reduced new worlds arise to wheel through the halls of space, chanting the song of life. Suns may fade, the great candle of the heavens may burn out in its socket; but light and heat are not lost, and again gathering in focal centres the life-awakening forces speed forth anew on missions of good. Life rises like a phœnix from the ashes of seeming destruction. By earthquake shocks new continents are uplifted from ocean depths. By volcanic outbursts new islands arise in the troubled seas. By the sweep of the mountain storm soil is made for new fields in the valleys. By the destruction of savage tribes room is made for the higher race. And when we consider that death is only an incident in life, only a shift of the scenes, a change of environment, all the calamities of

land and sea, the accidents of civilization, and the wars of savagery cannot shake our faith in the goodness of things, in the beneficent tendency of the great world-forces which play through these. And so we find no philosophy but optimism adequate to the interpretation of life in all its parts. The universe is good, and life is good; and over all the discords and minor strains of being we can hear the great harmony of God that rolls through space and time.

SOLON LAUER.

THE EMPIRE OF THE DEAD.

We are what the past has made us. Society embodies and defends the social, the political, and the religious ideas of the dead. Laws, creeds, and customs are perpetuated because they are inherited. They are seldom asked for any other title to respect than their oldness. The multitude mistakes antiquity for authority, the primitive for the true. The tomb is more powerful than the university. The sepulchre wields more influence than the school. Men live as they do because they generally follow the opinions and sentiments of their ancestors. Not one in ten thousand strikes out an independent and original career of thought and action. The many repeat as in a treadmill the lives of their predecessors, and leave the world at the same level they found it. Only the few in any age cast off the restraints of tradition and social conservatism, and add a new idea or a new invention, much less a Decalogue or an Iliad, to the slowly growing wealth of man. Of all the millions who have trod this bank of time in the ages gone, few have left a trace behind.

We fancy we are free. We are not. We are serfs. We bow and kneel before the ghosts of the past. We dress up in the grotesque mental costumes of vanished days. Our heads are twisted, so that we look backward instead of forward. This has gone on so long that many like it. It has become hereditary; and it is now soberly given out that man was made, like the Chinese, to imitate the old. The "dead hand" is omnipresent. All human affairs smell of the grave.

When a genius comes and reveals the inadequacy of the old, he is poisoned in Athens, or burned in Rome. In America he is slandered. That is all bigotry can do now. "The supply of fagots is exhausted."

History reveals a ceaseless conflict between those who have endeavored to perpetuate the rule of the dead and those who have attempted to adjust the conduct, thoughts, and social structures of the living to the light and demands of the hour. All good men at heart desire truth, and are eager for the best. But human judgment is fallible. The bias of precedent blinds men to the necessities for advance. Hence we have the humiliating spectacle of a world ostracising the very men who are charged with a divine mission to elevate and enlarge the scope of thought and life.

We repudiate the doctrine that the voice of the people is the voice of God. It is too often merely the expression of the general ignorance and folly. History declares that God's voice is not in the multitude, but in the upturned souls of the enlightened and progressive few. The poets, seers, and thinkers, not the sluggish many, are the true organs of the Spirit. The people love their idols. They stone, guillotine, burn, and crucify the clear-eyed ones who expose their superstitions in the interest of higher and truer things. They make a virtue of conformity, and scourge the back of him who will not acknowledge the divine authority of antiquity. "The past is holy," they cry, "the present profane. Yesterday God spoke: to-day he is dumb. The dead rule in church, society, and State, and the majority love to have it so. Tradition is king."

Is this empire of the dead a wholesome sway? Ought it to continue? Ought it to cease?

No wise man can doubt that a rational deference to the ideas, customs, and institutions of our ancestors is judicious. Why, then, this criticism of the empire of the dead? Because it has become a mental and social tyranny. The rule of the tomb is despotic. It leaves no room for liberty and light. It is silly, supine, and superstitious. To change this attitude of blind submission to intelligent reverence and rational appreciation is the need of the hour. The windows of thought should be opened and the

divine light of truth let in. There should be no sympathy for ruthless iconoclasm and timorous conservatism, but a passionate love and a serious quest for the right temper in which men of the nineteenth century should deal with the problems of life and mind. This is the great and imperative desideratum: the key principle to the doors of the new city of God.

But it is said that inquiry is dangerous. The attempt to investigate the foundations of religion, law, ethics, and society, will create scepticism, socialism, immorality, and revolution. These things are already upon us, not as consequence of thought, but as the result of want of thought. The remedy is not retreat, but forward march. All advances have unsettled society and disturbed the sleepers. Moses disturbed the Egyptians, Socrates the Athenians, and the Man of Galilee the whole world. Copernicus and Darwin reduced the mythical universe of Dante and Milton to "a picturesque ruin." Mental disquietude is therefore a good thing. It prevents death. We are not here to be comfortable. We are here to subdue the earth to the reign of truth, righteousness, and love. There is no other possible excuse for a man to draw his breath. We are here to demand an investigation into the current assumption that the present should be manacled to the past. We are here to protest in the name of the living God against the prevalent worship of ancient mummies and theological idols.

Two pernicious fallacies blind men. One is that the level already attained in religion, politics, and society, is the *Ultima Thule* of human attainment and divine disclosure. It is hinted, but oftener tacitly implied, that our transient and imperfect institutions—the products of past generations—are to endure eternally. A misplaced loyalty is cherished toward forms, and the soul which takes now this and now that form in obedience to the law of evolution is lost sight of. Every effort of the human spirit to adapt itself to the new light which steadily pours into the world is foolishly resented as if it were a cowardly attack on some holy shrine.

The other fallacy is the mistaken notion that innovation is progress, and iconoclasm advance. The destroyer who would rudely sever the living ties which bind yesterday, to-day, and to-morrow into a beautiful unity forgets the solidarity of the race and the historic continuity of social evolution. He would fain uproot the Tree of Life which has been growing since history began, and put in its place a sporadic exotic from some modern mental hot-house.

Both these fallacies must be guarded against by him who would help this old world to shake off the yoke of the grave and walk firmly and joyfully into the sunlight and manhood of the day that is coming. The worshippers of antiquity and the advocates of revolution must temper their zeal to a rational enthusiasm. They must give over their ambitious schemes of world-mending, and study to find and co-operate with the laws of that Divine Spirit which neither hastens nor loiters, but slowly and inevitably enlarges the horizon and the activities of humanity.

Forward is the word, "lifting as we climb."

Frank Lowe Phalen.
Brattleboro, Vt.

THE AUTHORITY OF JESUS.

A noticeable feature in the development of religious thought is the tendency of one generation to overthrow the authorities of a former period. Before the Reformation the voice of the church was accepted as the voice of God, and all her judgments were considered as of infallible authority. Afterwards the Protestants, having thrown aside this authority, took the Bible as the unerring guide in all matters of faith and practice, its text being regarded as the immutable word of God. But now even orthodox teachers are sceptical concerning certain parts of the Old Testament, and the doctrine of the inspiration of the whole Bible is being so modified as to admit that it contains errors of various kinds; that some portions are to be accepted as of divine authority, but others are subject to human limitations and accidents; that parts were intended only for the Jews, while other parts are of universal application. This tendency to a change of basis has also extended to the authority of Jesus.

Formerly almost all Christian people believed that he was the Deity in human

form: even Unitarians thought him a superhuman being, a special creation of God. The proof that he was not a man like other men rested upon his power to work miracles. But now, for the most part, liberal Christians believe, with the early disciples, that Jesus was a man "in all things made like unto his brethren"; and in all denominations many thoughtful people may be found who either deny the possibility of miracles or hold that their presence in the gospel narrative adds nothing to the authority of Jesus.

It is of grave importance, therefore, that we should examine anew the foundations of our religious faith, and see what remains permanent amid all that is transient in the forms and statements of its principles. What, for instance, is the real authority of Jesus as our Master in religion?

But first let me answer the objection so often made, that we do not need a Master in religion; that what we want is freedom, —the liberty to throw off the shackles of superstition, the power of self-reliance and self-direction, the independence to think and act in accordance with conscience and reason. It is true that lack of self-reliance and an earnest purpose to give direction and power to the higher aspirations of the soul do retard our progress in the search of truth, and allow us to drift with the current of popular opinion, when we ought to be steering for ourselves by the light of reason and the force of personal conviction. But this does not result from having a Master to guide us in our study of religion: it is rather the effect of indifference,—a vague, undefined feeling that religion was well enough when people had nothing else to think about; but in these days of newspapers and magazines, of railroads and telegraphs, one must give his attention to matters of more immediate importance, such as politics, the relation of labor and capital, prison reform, and the like. And all of these have their place, and their study should make large demands on the attention of every intelligent citizen. Little progress, however, will be made in any direction if one attempts to solve the problems of life unaided by teachers to guide him in his efforts; for, in order to advance with any rapidity in any course of study or in any kind of work, we must have the help of men who have mastered the special subject under consideration. In a question of the law, we seek the assistance of a lawyer; if we wish to understand a problem in mechanics, we consult a civil engineer; in building a house, we employ an architect; in sickness, we call in a physician; and in all other things we avail ourselves of the skill and experience of the men who speak with authority for what we have in hand. By thus making use of the superior advantages of others we save time, reach greater attainments in knowledge, and accomplish more work.

And, just as we need teachers and guides in other things, so we need them in matters of moral and religious truth; and, if we acted in this with the same wisdom as in the affairs of daily life, we should be careful to choose the best masters the world has known, sitting at whose feet we should learn the secret of their faith, catch the inspiration of their convictions, and through their influence be brought into a spiritual atmosphere in which we could better understand the truths of our relationship to God and of the immortal life of the soul. This attitude of discipleship in no way interferes with true independence of thought or action. It rather promotes independence, inasmuch as a wise and good master will lead his pupils to the truth; and the truth, by exciting their interest, developing their particular talent, and inspiring all the faculties of mind and heart, will make them free. Even those who reject, Christianity, and think themselves emancipated from the yoke of religion, are still under this law of discipleship. One takes Herbert Spencer as his guide, another follows Darwin: still another sits at the feet of Emerson, and others become students of Voltaire or Paine. Experience shows that most people have masters to whose words they listen with open mind and a disposition to believe what they hear as specially true and wise, and on whose authority they rely with childlike confidence.

Now there are various kinds of authority. There is the authority of common honesty and truthfulness, or the power all people have of inducing others to believe what they say without further proof than their own word. Men usually tell the truth; and, therefore, their word is generally regarded as authority in the ordinary affairs of

every-day life. Next above this is the authority of one's office, as that of judges and teachers. Then there is the authority of age and experience, of knowledge and reputation. But above all these various kinds of authority, and essentially different from them, is that of religious conviction and insight. A man who is inspired with a profound conviction of the supreme beauty and truth of the religious principles he wishes others to accept, has something in the expression of his face, the lustre of the eye, the tone of the voice, and the quiver of the lip, which gives him authority independent of what he says. But add to this the force of statements uttered from the fulness of his faith and the clearness of his insight, and his influence becomes irresistible. As you listen, you feel sure that he speaks the truth; his words need no support; they are their own authority. This was the power of all the great religious teachers of the world. Luther, without official position or ecclesiastical reputation, supported only by the depth and strength of his conviction, though opposed by the political and religious power of the empire, so fired the hearts of his countrymen that one-half of Europe threw off the yoke of Rome, and a new epoch in history was begun, a new era for man commenced. Wesley, the founder of Methodism, with nothing but the authority of his own convictions of the tender mercy and forgiving love of God in Christ, regenerated the English Church, and gave a new moral impulse to the world of English-speaking people. In spite of youth and obscurity, through the authority of his spiritual insight alone, our own Channing set in motion a wave of religious ideas which is lifting the present generation far beyond the dry sands of theological opinions into the open sea of spiritual freedom and religious progress. And, in a far higher degree, this authority of insight and conviction was also the authority of Jesus. As he uttered the Sermon on the Mount, we are told that "the people were astonished at his teaching, for he taught them as one having authority, and not as the scribes." These scribes were the acknowledged teachers of the time. They had on their side rank and position, precedent and reputation; and yet they failed to exert the influence over the multitudes which this young Nazarene preacher possessed. His authority, therefore, was different in its very nature from theirs. It was not derived from the cut-and-dried opinions which tradition had handed down through hundreds of years, and which the scribes discussed and argued over; but it was the clear and vivid statements of insight and conviction, the profound earnestness of one whose soul is filled with the inspiration of the living God.

Jesus claimed that he was sent by the heavenly Father to seek and save his lost children; that he had power to give the weary rest and peace; that he was the king of truth, the way of heaven, the light of men; that he was in the Father, and the Father in him, and love and obedience would bring him and God into the hearts of his disciples; that, if he were lifted up before the world, he would draw all men unto him. This was the Christ's conviction. And because he has proved to be all that he claimed,—because thousands of human souls have found, and still find, eternal life in his words; because his truth still meets the demands of the mind and heart; because the weary and heavy-laden still find rest and comfort in his faith; because he brings us to the heavenly Father, shows us his forgiving love, removes from our hearts all fear of death, and reveals the light of the immortal life; because he fulfils the ideas of all the other great religious teachers of the world, uniting God and man, heaven and earth, time and eternity,—we Unitarians accept the authority of his leadership, call him Master and Lord, and desire to be his disciples. And this notwithstanding the fact that we reject the church doctrines of trinity and atonement, and see in Jesus a brother-man. Indeed, we find that this natural view of his authority adds greatly to the strength of his influence over us, bringing us into personal contact with the living, loving, personal Christ. Instead of confusing the mind and heart with metaphysical statements of his godhead, Jesus is thus brought near to us as an Elder Brother, —one whom we can understand and love and follow rationally and naturally, and through whom we are led, as by an open door, into the presence of our heavenly Father in penitence, faith, and love.

ALEXANDER T. BOWSER.
Newton Centre, Mass.

*"SACRED TO MAN."**

Father, this world of Life and Light
Thou buildest on a mighty plan,
On every rock and living thing
We read thy law,—"Sacred to man."

Thy children come with votive hands
And build in love, in Freedom's van,
This church to thee. O Love Divine,
Write thou thereon, "Sacred to man."

Looking to thee, like thee we build;
Love, Truth, and Peace our only plan.
Help us, O God, to keep this house,
As thou thy world, "sacred to man."

H. H. Brown.

LETTER FROM JAPAN.

Some readers of the *Unitarian* may like to know just what is being done by the Unitarian representatives in Japan. At the risk of writing what seems a catalogue rather than an article for general reading, I will try to give an account of the agencies employed to make our liberal principles known.

First, a word about the workers. When Mr. Knapp returned to Japan from America, in October, 1889, he brought with him five assistants. These were Rev. Clay MacCauley, who was to be Mr. Knapp's colleague, and who is now the superintendent of the mission, Profs. Wigmore, Liscomb, and Droppers, who came under a joint arrangement between the Keiogijiku (a university in Tokyo) and the American Unitarian Association, and Mr. S. B. Kanda, a Japanese gentleman who had been a student at Meadville, and who became the secretary of the Japan Unitarian Association. In January, 1890, Rev. H. W. Hawkes of England joined them, and worked with them earnestly and without compensation for a year, when he was obliged by family matters to return home. Mr. Knapp was also obliged to leave on account of his health in November, 1890. Last May the writer came to Japan as Mr. MacCauley's associate. The working force on the ground is, therefore, as follows: Rev. Messrs. Clay MacCauley and W. I. Lawrance, who represent the American Unitarian Association, and devote the whole of their time to the work; Profs. Liscomb, Droppers, and Wigmore, who give the most of their time to the Keiogijiku, but are able to render valuable assistance in the mission; Mr. S. B. Kanda, the secretary, Mr. Kenzo Nishimura, Mr. MacCauley's interpreter and "Chinese editor" of the magazine, Mr. Shigeo Asō, who is my special assistant, Rev. Taro Takata, minister of the First Church, and two young men who act as janitors and messengers.

What is being done? The work may be divided into the three general departments of teaching, publishing, and church extension. In the department of teaching our divinity school, of course, holds the first place. As this has been fully described in these columns, it is not necessary to speak of it again at length. One more student has joined the class, making a total of nine. They are quite regular in attendance, and inspire us with much hope. Owing to the presence of the three professors, we are able to offer a course of instruction more inclusive than most schools can provide.

Besides the school, there may be included under the head of teaching the personal conversations we have with inquirers, who are mostly young men. Mr. MacCauley has many such at his home, and I devote Wednesday afternoons to them at the church in the Kanda district of Tokyo. I shall not soon forget my first questioner. After polite salutations and congratulations on a safe journey from America, he asked, "What is the difference between God and the universe?" Considering that I knew no Japanese, that my questioner knew no English, and that the acting interpreter spoke extremely little English, the situation may well be regarded as embarrassing. Since then I have been asked such questions as "Do Unitarians use the same Bible as the Orthodox?" and "What is the difference between Unitarianism and Christianity?" After all, these questionings may be regarded as among our chief opportunities to teach our views.

The publishing department has been actively pushed from the first. Fifteen thousand copies of Mr. Knapp's tract, "Unitarian Principles," and five thousand of his "Influence of Unitarianism in the United States"; five thousand each of Parker's "Character and Mission of Christ," Hedge's "Problem of Evil," MacCauley's "Threefold Standard of Unitarianism," Hawkes's "Jesus Christ," and Gannett's "Life of the Bible"; ten thousand of Bellows's "Orthodoxy and Liberal Christianity," and of Savage's "God of Evolution" and "Man of Evolution,"—have been issued, and some of

* Written for the dedication of Unity Church, Salem, Ore., Jan. 3, 1892.

the editions have been exhausted. The plan is to follow these with frequent issues of leading tracts.

We have recently purchased five hundred copies of Rev. Mr. Kanamori's book, "The Present and Future of Christianity in Japan," for free distribution. The publication of this book, within the last few months, has marked an epoch in the religious history of Japan. Mr. Kanamori was pastor of the largest orthodox church in Tokyo, had held a professorship in theology, and is universally respected as a man of learning and integrity. Finding himself unable longer to preach orthodox doctrines, he manfully resigned his charge, and, with a true Christian spirit, left his church undisturbed. He says Channing has furnished the greatest inspiration of his life, and prefaces his book with a quotation, in English, from Emerson. After his resignation he published his book, which places him substantially on Unitarian grounds. He told me recently that the book had been an expense to him; "but," he added, "it has been read by at least ten thousand people, and that is profit enough." He is now engaged in translating Pfleiderer's "Philosophy of Religion" for our friends of the German mission. Through the generosity of a gentleman in Rev. Charles G. Ames's congregation, Boston, we have been able to secure his services in translating Dr. J. F. Clarke's "Steps of Belief," a book which will be of great use in our work. Mr. Kanamori is also engaged to lead our Students' Conference twice a month, thus giving our students the advantage of guidance in speaking their own language, and in the development of their religious life by one of large experience and fine character.

In March, 1890, the first number of the magazine, the *Unitarian*, was issued. Ten thousand copies of the first number were distributed. The magazine appeared monthly thereafter, with an edition of one thousand. The first of November, 1891, the whole management came into new hands. Mr. MacCauley remains editor-in-chief, with Mr. Nishimura as special assistant; and its circulation, as well as that of the tracts, has been put into my charge. As the old name had been used by others to represent that the purpose of the magazine and the mission was narrowly sectarian, it seemed a good opportunity to change the name. It appears now as *Shūkyō;* that is, *Religion.*

The work of church extension remains to be spoken of. The "Nippon Unitarian Daiichi Kyokwai," or "First Unitarian Church of Japan," was formed in October, 1890. It was formed by the Japanese at their own suggestion, and according to their own ideas. While a direct outgrowth of our mission, it is yet independent of us, controlling its own affairs and alone responsible for its own success. It has had a most unfortunate experience,—enough, one would think, to wreck any church in any land. But a faithful few, led by their minister, Mr. Takata, are holding on with praiseworthy zeal, and still hope to make it succeed. Their present plans include a change in the hour of service, the starting of a Sunday-school, and an extensive lecture course. They planned holding a picnic not long ago, but wisely decided to give the money they would have spent to the earthquake sufferers. Mr. Takata moved to a residence portion of the city, Kojimachi, in September, and opened an afternoon service in his own house. He also holds a study class during the week, for the study of liberal Christianity.

Among the unfortunate experiences of the First Church was its removal from the neighborhood of the Keiogijiku, where it was formed. In order to hold the interest of the students who had attended its services, Mr. MacCauley has begun services in his own house, on the Keiogijiku grounds. A group of about twenty earnest young men have gathered about him, and are pressing for organization into a church. He holds a religious service with them on Sunday mornings at nine o'clock, and meets them frequently during the week.

There is one section of the city of Tokyo, called Kanda, in which there are said to be thirty-eight thousand students. It is toward this section we are looking with much hope for the future of our work. A few weeks ago it was decided that I should begin a movement there. A house was secured after much difficulty, in which Mr. Asō resides with his family; and on the 8th of November we began to hold meetings in it. There is a regular preaching service at ten o'clock on Sundays. On Wednesday afternoons, as before said, I go there to meet inquirers, and have had no lack of them. On Thursday evenings we have lectures. Last Thursday evening Mr. Taro Mizoshi, formerly a student at Ann Arbor, spoke on "Unitarianism in America." This gentleman, who has from the first been actively

interested in this Kanda movement, is the son of Viscount Mizoshi, commander-in-chief of the armies of Japan. Next Thursday Rev. Mr. Minami of the German Church speaks on "What is Christianity?" A week later Prof. Droppers speaks on "Lessons from the Life of J. S. Mill." Thus in four parts of the city services are being held on Sundays, and other meetings at other times. What the permanent outcome of it all will be no one can foretell. But some, at least, are hearing the word we are here to speak; and we cannot doubt that some of the seed will fall into good soil.

Our work in Japan may now be said to be in a very promising condition. What its future will be rests with us to whom the opportunity has been given. I think it not too much to say that those who are on the ground are giving themselves unreservedly to the cause with an earnest desire to do a constructive work. We need but little help other than that we have. Mainly, we want the intelligent sympathy of our American friends. But two things we do need, both of which can be provided with very little expense, and both of great and immediate importance. First, we need books for our school library. We have an Encyclopædia Britannica, and the publications of the American Unitarian Association. An appeal has already been made in these columns for more books. Almost every one can give *one* book; and churches, Sunday-schools, Unity Clubs, Alliance Branches, Guilds, and Lend a Hand Clubs might do more. Mrs. Theodore C. Williams of New York City has kindly undertaken to manage this work, and all communications should be addressed to her. Secondly, we need, and that very urgently, a little more money to build a hall. The American Unitarian Association is doing its utmost. If some friend or friends would add from three to five thousand dollars to their gifts, our hall would be secured, and our mission would no longer rest under the reproach and the material disadvantage of being without a home of its own. Suitable quarters *cannot* be rented or bought in Tokyo. We must build. Part of the money is already in hand. From the moment the little yet needed is received our mission will start upon a new and more hopeful epoch in its history.

Since writing the above, I spent two hours with two young men, neither of them over twenty-five years old, who asked me the following questions in the order given: "What is the origin of sin?" "Since God made Adam, and permitted him to sin, did he do right to punish him?" "How does Christ save us?" "Why did God permit Christ to die so shameful a death?" "What is the value of Christ's death?" and, finally, "Where does the soul come from, and where does it go after death?"

WILLIAM I. LAWRANCE.

Tokyo, Japan.

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*AUTOBIOGRAPHY OF WILLIAM PHILLIPS TILDEN.**

It is a great pleasure to review such a book as this, the simple, straightforward story of the life of one of our noblest ministers.

Coming so soon after his death,—hardly a year has elapsed,—there is an impressiveness to the words which they might not have had if the book had been longer delayed. The silence of death had hardly been accepted by us when it was broken by this most lifelike book.

The book is Mr. Tilden through and through. It has his characteristic earnestness, his pleasant humor, often at his own expense, his modesty, his deep conviction, and, above all, his religious faith. We wonder if it were out of regard for his modesty that his family had the book simply printed, and not published. It is so characteristic of Mr. Tilden that we should say the family had divined his wish.

The book consists of an autobiography written for his children and grandchildren, bringing the events of his life down to his installation as minister of "Church Green," Oct. 12, 1862. The remainder of the book is composed of extracts from his journal and letters, selected and woven into the narrative of the last years of his life by one of his family.

The style of the autobiography is delightfully easy and unconscious, just as if he were talking to his children and grandchildren, whom he knew were in perfect sympathy with him and interested in every detail he could tell them.

The episode of egg-stealing when he was a young boy shows how instinct his feelings were with the difference between right and

* Printed, not published, by Geo. H. Ellis, 141 Franklin Street, Boston, Mass.

wrong. Later, as he tells of his life on the fishing-smack, his words have a strong flavor of the sea; and his description of a stormy night on the water in the little fishing schooner gives the reader a thrill of real awe.

His determination to study for the ministry, and the great odds against which he had to work, carry an impressive lesson with them.

The whole book is, in fact, the history of a brave battle against circumstances. Hardly a note of discouragement is sounded; and, if the reader is fortunate enough to have known Mr. Tilden, he will recognize the hopeful spirit which carried him through all vicissitudes of fortune.

It is interesting to notice in these days, when our divinity schools are appealing loudly for help, that Mr. Tilden received his training in the old-fashioned way, still strongly advocated by some of our most earnest preachers. He served a sort of apprenticeship to Rev. Samuel J. May, and in due time was "approbated to preach" by the Plymouth and Bay Association of Ministers.

The mingled ecstasy and trepidation with which his first "call" was received are charmingly told, and give a glimpse into the real thought and life of the man. The book is just as Mr. Tilden was, utterly transparent in the consciousness that there was nothing to conceal.

Many more incidents might be spoken of, and yet justice would not be done. The book had better be read, and no one can fail to be impressed by the spirit, truthfulness, and devotion of the man.

We cannot forbear making one or two quotations from the journal which seem to us specially wise. Of Anniversary Week he writes: "It was my first speech in Music Hall. I probably never addressed so many people before. But, after all, what is an audience of two thousand but one of two hundred multiplied by ten? The material is essentially the same, only more of it. The difference is in size, not in sense." Would that every one would remember this who is inclined to think the kingdom of God cometh *with* observation.

Another wise saying is in regard to extemporaneous preaching. "The preparation needed is of *thought* rather than words. When I have plenty of thought, there is little difficulty in putting it into form. It clothes itself."

The pages are full of wise suggestions and helpful counsel, not uttered with the consciousness of *preaching*, but evidently spoken from a heart and mind rich in experience. R. S.

ONE UPWARD LOOK EACH DAY.

Sunday.

A Deed and a Word.

A little stream had lost its way
  Amid the grass and fern.
A passing stranger scooped a well,
  Where weary men might turn.
He walled it in, and hung with care
  A ladle at the brink:
He thought not of the deed he did,
  But judged that all might drink.
He passed again; and, lo! the well,
  By summer never dried,
Had cooled ten thousand parching tongues,
  And saved a life beside.

A nameless man, amid the crowd
  That thronged the daily mart,
Let fall a word of hope and love,
  Unstudied, from the heart:
A whisper on the tumult thrown,
  A transitory breath,
It raised a brother from the dust,
  It saved a soul from death.
O germ! O fount! O word of love!
  O thought at random cast!
Ye were but little at the first,
  But mighty at the last.

—*Charles Mackay.*

Monday.

It is Common.

So are the stars and the arching skies,
So are the smiles in the children's eyes.
Common the life-giving breath of the spring:
So are the songs which the wild bird sing.
  Blessed be God, they are common!

Common the grass in its glowing green:
So is the water's glistening sheen.
Common the springs of love and mirth;
So are the holiest gifts of earth.

Common the fragrance of rosy June:
So is the generous harvest moon,
So are the towering, mighty hills,
So are the twittering, trickling rills.

Common the beautiful tints of the fall:
So is the sun which is over all.
Common the rain with its pattering feet:
So is the bread which we daily eat.
  Blessed be God, it is common!

Common the voice of undying prayer,
Lifting men's souls from wrong and care;
Common to all are the "promises" given;
Common to all is the hope of heaven;
Common is rest from the weary strife;
Common the life that is after life:
Blessed be God, all are common!

TUESDAY.

Light.

The night has a thousand eyes,
And the day but one;
Yet the light of the big world dies
With the dying sun.

The mind has a thousand eyes,
And the heart but one;
Yet the light of a whole life dies
When love is done.

—*F. W. Bourdillon.*

WEDNESDAY.

The Golden Side.

There's many a rest on the road of life,
If we only would stop to take it;
And many a tone from the better land,
If the querulous heart would wake it.
To the sunny soul that is full of hope,
And whose beautiful truth ne'er faileth,
The grass is green and the flowers are bright,
Though the wintry storm prevaileth.

Better to hope though the clouds hang low,
And to keep the eyes still lifted;
For the sweet blue sky will soon peep through,
When the ominous clouds are rifted.
There was never a night without a day,
Nor an evening without a morning;
And the darkest hour, the proverb goes,
Is the hour before the dawning.

There is many a gem in the path of life,
Which we pass in our idle pleasure,
That is richer far than the jewelled crown
Or the miser's hoarded treasure.
It may be the love of a little child,
Or the mother's prayer to heaven,
Or only a beggar's grateful thanks
For a cup of water given.

Better to weave in the web of life
A bright and golden filling,
And to do God's will with a ready heart,
And hands that are swift and willing,
Than to snap the delicate silver threads
Of our curious lives asunder,
And then Heaven blame for the tangled ends,
And sit and grieve and wonder.

THURSDAY.

A Birthday Greeting.

What shall I wish you for the coming year?
Twelve months of dreamlike ease? no care? no pain?
Bright spring, calm summer, autumn without rain
Of bitter tears? Wouldst have it thus, my friend?
What lesson, then, were learned at the year's end?

What shall I wish thee, then? God knoweth well,
If I could have my way, no shade or woe
Should ever dim thy sunshine; but I know
Strong courage is not learned in happy sleep,
Nor patience sweet by eyes that never weep.

Ah, would my wishes were of more avail
To keep from thee the many jars of life!
Still let me wish thee courage for the strife,—
The happiness that comes of work well done,
And afterward the peace of victory won!

FRIDAY.

Be Not Afraid.

My brother, when the storms of life are raging
About thy soul, with fear and doubt dismayed,
Oh, hear Him cry who on the tempest rideth,
"*'Tis I: be not afraid.*"

Around our pathway griefs and trials gather,
Till every foe against us is arrayed;
But, when all hope seems lost, comes the assurance,
"*'Tis I: be not afraid.*"

We only see the cloud and storm and trouble,
The weeping and the suffering unallayed;
But faith leans forward through the night and heareth,
"*'Tis I: be not afraid.*"

Oh, there are more with us than are against us:
From opening heavens, when in faith we've prayed,
Angelic legions bear the mighty answer,
"*'Tis I: be not afraid.*"

And, when our feet pass down the shadowy valley,
The king of terror by God's word is stayed:
We'll not see death, but *Him* who softly whispers,
"*'Tis I: be not afraid.*"

—*Christian Advocate.*

SATURDAY.

What Not to Lose.

Don't lose courage; spirit brave
Carry with you to the grave.

Don't lose time in vain distress:
Work, not worry, brings success.

Don't lose hope: who lets her stray
Goes forlornly all the way.

Don't lose patience: come what will,
Patience oft-times outruns skill.

Don't lose gladness: every hour
Blooms for you some happy flower.

Though be foiled your dearest plan,
Don't lose faith in God and man.

EDITORIAL NOTES.

With this number we give our readers an additional eight pages. There is nothing we feel we can omit, and nothing our readers can afford to skip.

"I have not been taking the *Unitarian;* but enclosed please find my subscription for the year 1892. *I find I must have it.*"

We are very glad to hear it. That is just our aim,—to make the *Unitarian* indispensable, so that every earnest Unitarian worker *must have it.*

The London *Spectator* is always dignified, and for that grace of royalty we are accustomed to consent to a certain amount of patronizing arrogance; but the following is excessive: "Dr. Martineau's comparative failure as a Biblical critic is not owing to want of learning, but to the overmastering presence of imperious prepossessions." We almost dare to believe that the *Spectator's* smileless reviewer was so taken with the mouthing pomposity of this sentence that sense and reason were wantonly sacrificed. An overmastering prepossession toward the search for truth, added to a careful student's ample knowledge of the facts, is just what gives to Dr. Martineau's critical suggestions and conclusions their profound value.

We learn with the deepest regret of the death of Mr. Alfred Huidekoper of Meadville. Mr. Huidekoper was the eldest son of Mr. A. J. Huidekoper, the founder of the Meadville Theological School. He continued his father's interest in the school, and has always been a generous and active promoter of the highest liberal religious education. For fifteen years he served as president of the Board of Trustees of the Meadville Theological School. His house was always open to the students there, and much wise and kindly advice came to them from his ready sympathy. He was a public benefactor in countless ways. He was the friend and helper of all, and his many deeds of kindness will long be borne in grateful remembrance.

The Unitarian Sunday School Society has made a complete change in its active management. Rev. H. G. Spaulding, who for nine years, as general secretary, was the moving influence of the society, has been compelled through imperative family reasons to resign. Mr. Spaulding's term of office has been marked by a rapid elevation of the standard of Sunday-school work throughout the denomination, and the deepest regret is everywhere felt at the necessity of his resignation. He has the sympathy, as he has the good will and esteem, of all with whom he has been associated. In the emergency which Mr. Spaulding's resignation brought about, the Sunday School Society is certainly to be congratulated upon having induced its president, Rev. E. A. Horton, to add to his duties those of executive agent. Mr. Horton resigns his pastorate in order to devote himself to this work, which no one in the denomination is so well qualified to undertake. As Mr. Horton himself says, "No greater call exists to-day than the need of educating our young people in morals and religion."

We ask especial attention to the request made by Mr. Lawrance, in his "Letter from Japan," for books for the library which our missionaries are establishing there, and also for some more money to enable them to build the new hall which they so much need. The prosperous condition of our work in Japan is a cause for congratulation. We are glad also to learn from Dr. Perin that the Universalist mission is prospering. The three liberal missions should be a source of great encouragement and strength to each other.

It is a curious and not very inspiring commentary upon the value of our newspapers that, while records of the most ordinary doings of European kings and lords—and even of the operations of prize-fighters—are deemed worthy of transmission to this

country by ocean cable, we had to wait for the slow coming of the mails to learn of the death of Europe's greatest Biblical scholar, Dr. Abraham Kuenen, of Leiden, on the 10th of December last. We are fortunate in being able to give our readers a sketch of Dr. Kuenen's life from the pen of Rev. Philip H. Wicksteed, of London. As many of our readers know, Mr. Wicksteed is the translator into English of "The Bible for Learners," the important work on the Bible written by Dutch scholars under the supervision of Dr. Kuenen, which has been published in this country by Roberts Brothers.

Besides Mr. Wicksteed's article, we are glad to be able to promise another of equal interest and value next month on "What has Professor Kuenen done for the Liberal Movement?" from Rev. F. W. N. Hugenholtz, long a personal friend of Dr. Kuenen and a coworker with him.

It is much to be regretted that we do not have in America anything equivalent to the Hibbert Lecture Foundation of England. That foundation provides for a series of lectures each year by some distinguished specialist (to be delivered at Oxford and London, and then printed as a volume) on some subject connected with comparative religion or the history of religions. The lectures delivered thus far—by Kuenen, Tiele, Pfleiderer, Hatch, Sayce, Beard, Renan, and Max Müller—have lifted the study of the great non-Christian religions of the world up to an importance never accorded to it before, and have done more to broaden religious thinking in England than almost any other single influence. At last there is a prospect that we may have something at least looking in the same general direction in this country. According to a report in the New York *Nation*, a meeting was held a few weeks ago in Philadelphia, pursuant to a call issued by a score or so of distinguished scholars of that and other cities, to arrange for a series of six lectures similar to those delivered upon the Hibbert Foundation, to be given each year by the most eminent specialists, in Boston, New York, Brooklyn, Philadelphia, Baltimore, and Chicago. The plans are not perfected yet; but those who are at the head of the movement (such men as Dr. D. G. Brinton, Prof. Jastrow, Dr. Pepper, Prof. Haupt, Prof. Toy, Prof. Lyon, Prof. Harper, and Dr. Briggs) are a sufficient guarantee that it will be carried out, and in a satisfactory manner.

The pleasing news comes that a piece of good fortune has fallen to the Theological School at Meadville, in the shape of an endowment of a lectureship of sociology. The fund of $16,000 for the same is the bequest of the late Rev. Adin Ballou, of Hopedale, Mass.; or, perhaps, more correctly, the joint bequest of Mr. Ballou and of his daughter, Mrs. Abbie Ballou Heywood, of Sterling, Mass. The foundation is to be called "The Adin Ballou Lectureship of Practical Christian Sociology." On this foundation a series of lectures is to be delivered each year by some competent person on such subjects as "The Barbarism of War," "The Claims of Peace," "Intemperance," "Marriage," "Divorce," "The Higher Education and Enfranchisement of Woman," "Capital and Labor," "The Prevention of Poverty," "The Reformation of Criminals," "The Improvement of the Condition of the Unfortunate and Perishing Classes," etc., these lectures generally to be published and sent free to other theological schools, colleges, and libraries. This line of subjects is not only one of great importance, but it is one which should be made much of in all our schools of training for the ministry. Not only Meadville, but our whole denomination, is to be congratulated upon this important lectureship.

We wish to commend very earnestly to every Unitarian parent, young person, and boy and girl the following words of Rev. Charles F. Dole, showing to how large an extent the success or failure of our liberal cause depends upon our children and young people. Says Mr. Dole: "I wish to speak to our young people and children. The world is judging our religion by you. Can the simple religion keep its children? men ask. Will its young men and women be loyal to it? Will they do anything for it? Do they believe in it?

"I will tell you what men are actually saying about you. They say that the children of the liberal church are most apt to desert it: few of them are there on a Sun-

day; the boys leave its Sunday-school, where no men stay to command their respect; its young men go riding bicycles across country, and doing their best to break down the institutions of the past, without an idea of putting anything better in their place. It is said that the young people of the liberal church are worldly and mercenary. It is said that we cannot recruit our own ministry from them.

"This impression about our children frightens people who want to believe in us and in the beautiful, simple religion. You children could do more to make the true light shine, to disabuse prejudice, to help men believe in a good God, than all the sermons preached from our pulpit in the last fifty years. Let us train youth to be depended upon to stand in that place or march to that post wherever they can do the most good. Let such young people as these stand together, as some even now wish to stand. Let them be resolved to make their church a success, to make their chandelier the mightiest light in the place! You have no idea what such a light as this would do for religion in America. One such church as this would kindle the light of another, and the blaze would go through the land. People would tell of it in the West and the South. 'Yes,' they would say, 'the religion has come that thoughtful men can believe in, free of dogma, that fears no questions, that meets doubts,—the religion of pure faith, hope, love, is a reality.' And their children stand by it? the children support it? their children believe in it? 'Yes, very heartily.' Ah! then the religion of the generations to come is secure. Then faith in light and good and heaven shall rule the coming world. Would to God we might see one such church ere we die!"

Announcements that seem to be authentic have come through the papers that the Board of Directors of the World's Fair have decided to permit the sale of liquors at restaurants on the fair grounds, on the condition of a share in the receipts. Against this decision strong protests are being made in all directions. To the rest we wish to add our own. We think the Chicago *Interior* is right in calling the action of the Directors "a national shame." Is it not enough that Chicago is cursed with six thousand saloons, and that that number bids fair to be increased from fifty to one hundred per cent. during the Exposition? Is not such a disgrace as this enough, without the Management of the Fair, which is supposed to represent the nation, and the nation at its best, permitting the establishment of what will be virtually saloons within the gates, and sharing in the profits of the same? This is not a matter for prohibitionists alone, but for temperance people everywhere to take an interest in. We hope that the temperance people of the country will utter such a protest against this wrong as to compel a reconsideration and a reversal of the decision made by the Fair Directors.

Nothing is being planned in connection with the World's Fair that seems calculated to do more good than the proposed Religious Congress or series of such congresses. A committee of seventeen persons, mainly clergymen, representing as nearly as practicable all forms of religious faith, including the Jewish and of course the Unitarian and Universalist, with Rev. J. H. Barrows of Chicago at their head, have the matter in charge. A letter from Dr. Barrows says: "It is the purpose to hold a Parliament of Religions, something which has never yet been held, which will promote international fellowship. It is not the idea to compromise Christianity or to offend 'heathenism,' but to ask representatives of all faiths to speak out frankly and positively what truths they have received from the Father of Lights. We are inviting men of the most diverse faiths to meet as brethren. It will be something new and strange for the Brahmin, the Buddhist, and the Parsee to be *asked* to a parliament like this. We believe it will be a blessing to them to see our Christian civilization, and that it will be a blessing to us to see and hear them. Then we hope to have a larger representation of the sects of Christendom than has ever before been secured. Meeting not for the purpose of worship, but for conference, we may hope to gain the assistance of ecclesiastics who have not usually been seen with 'heretics.'"

At a meeting of the committee held ten days ago the following dates were fixed: For the General Parliament of Religions,

August 29 to September 4; for Denominational and Interdenominational Congresses, September 5 to 11; for Congresses of Missions, September 12 to 17; for the World's Evangelical Alliance, September 19 to 24; for the Sunday Rest Congress, September 25 to 27. Shall we not plan for an International Unitarian Congress? or, better, an international congress of representatives of all religious bodies, no matter what their name, which are in general sympathy with the liberal Christian position?

WOMAN'S WORD AND WORK.

The Executive Board of the National Alliance of Unitarian and Other Liberal Christian Women have appointed a Committee on Appeals, and desire that all applications for aid from societies and churches should be sent to it. The committee will then investigate such appeals and report to the board, which will include in its monthly report, published in the *Christian Register*, the recommendations of the committee. Though it is from the branches that aid must be obtained, it will help the branches in their disbursements if they know that various objects have been approved by the National Board on the recommendation of the committee. All appeals should be sent to the chairman of the committee, who will forward them to the other members of the committee. Kate Gannett Wells, 423 Boylston Street, Boston, Mass., chairman; Caroline I. Chaney, Atlanta, Ga.; Victoria M. Richardson, Princeton, Ill.

We quote from an exceedingly interesting letter received from Miss Helen G. Putnam the following notes of her recent missionary work:—

In Rock Rapids, Ia., I did not hold any services, because the Christians were having a revival in the only suitable place outside of the churches. And, in a school-house district in South Dakota, illness in some form in most of the neighboring houses,—that is, within an area of four and five miles,—and two deaths within a mile, made public meetings impracticable. The personal visitings, though, were, so they said, comforting to the lonesome ones eight miles from a town. During my trip I lectured (gave "Picture Talk") on "Europe" in Ludden, No. Dak., and in Rock Rapids, Ia., held services and lectured in Bowdle, Huron, Plankinton, Miner, and Artesian in South Dakota, and Luverne, Minn., attended the Minnesota Conference in St. Cloud, and spoke to the Sunday-school and preached for the society in St. Anthony Park, and visited "isolated Unitarians" in three other towns or school districts. In Bowdle, So. Dak., where our literature has been in circulation for four years, the time has only just come when *any* organization could be made. It has taken form, during my last visit in October, in a Unity Sunday Circle, which is holding its own, notwithstanding blizzardy weather. The circle has started out with Mr. Lyon's "Study of the Sects" for its winter work.

In Plankinton, So. Dak., besides holding a parlor service for "inquirers," at the request of the superintendent I spoke at the State Reform School Sunday, November 8, and gave my "Picture Talk" at the same place November 12. The following Sunday, with thermometer 8° or 10° below zero, held two services in Miner. That is one of the interesting points for missionary work. I returned there for December 12, when farmers and their families drove miles to hear Unitarian sermons. And some came as far (seven and ten miles) on the following Wednesday to hear the longed for word in Artesian, seven miles south-west of Miner. These school-house services mean long rides over the prairies for preacher as well as hearer; but, when the air is clear and bright, that means also health and strength. In order to visit one of the "isolated" families, the missionary had a ride of eight miles on a load of coal and provisions for threshers, because a Methodist neighbor (?) of mine host could not contaminate his more comfortable conveyance by carrying in it one whom he considered "worse than an infidel" on account of her expressed views in regard to the Bible.

I met less of this spirit this trip than on any other taken out from Jamestown. I quite enjoy overcoming it in a quiet way, but cannot always succeed, especially when it takes a form of business persecution. There is more than one town where that has been done in these two States.

The second meeting of the New England Association Branch Alliance was held on Wednesday, January 13, at the Second Church, Boston. In spite of the extremely bad weather, representatives were present from thirty-five parishes and four of the New England States. Mrs. Kate Gannett Wells presided, and gave an able paper, followed by an address by Rev. Minot J. Savage. In the afternoon the meeting was opened by Rev. E. A. Horton, in the absence of Miss Lillian Clarke, who was unable to read her paper. An interesting discussion followed, in which Mrs. Dix, Mrs. Lane, Mrs. Whitman, and Rev. F. B. Mott took part.

The third regular meeting of the New York League of Unitarian Women was held in All Souls' Church, New York, on Friday, January 8, at eleven o'clock. Mrs. Morse, the president, called the meeting to order. The report of the last meeting was read by the secretary, Miss Low; the treasurer's report, by Miss Brownell. A report of the work of the various branch alliances in behalf of the society at Plainfield, N.J., was read by Mrs. Hale. The Religious News Report was read by Mrs. Woude, and contained much of local as well as general interest. The Philanthropic News Report was read by Mrs. Davis: the report treated of the Women's Reformatory in connection with prisons.

Mrs. Morse then introduced Mrs. Kate Douglass Wiggin, who gave a sketch of her first efforts to establish a kindergarten in San Francisco, and stated some of the difficulties in the way of the same work in New York and Brooklyn.

The subject for the day was "Co-operation":—

I. Principles: economically, politically, ethically.

II. Practice: the individual; the neighborhood; the community.

The paper was read by Miss Rosalie Butler, who said that the tendency of the age was to co-operation. The idea was not a new one, but as old as the tower of Babel; but modern influences have given the idea a tremendous development. The general idea of co-operation seems to be that of a huge co-operative community, so organized as to save every one from any trouble or work. True co-operation was illustrated by the uniting of fibres in a thread, of threads in a cord, of cords in a cable; but the strength of the cable depends upon each fibre.

Our various charitable institutions, banks, and even the State, are all examples of co-operation; but we must not forget, when we delegate work to others, that the final responsibility remains with us. All co-operative systems are a sham unless they are under the care and will of those who organize them. But we say we are too busy to undertake more responsibility. This objection is answered by the question, "How can we escape new responsibilities?"

The two errors one should guard against are, therefore, the thrusting of individual responsibilities upon organizations, and the failure to recognize the value of individual work in all co-operative schemes.

The second paper was by Miss Bird, who said: The fundamental principles of genuine co-operation are: I. The desire to do as we would be done by; II. The principle that he who works shall share. On these two rest every real co-operative undertaking, whether political, religious, or commercial.

Commercial co-operation, in the form of buying and selling, commends itself as a wise and helpful reform work among the poor. Its successful pioneers were the Rochdale weavers of England in 1844. There, as here, its material aim is to save shareholders from the middleman. Food and other necessaries are purchased at wholesale and sold at retail prices, the profits of the trade being divided among the members.

Co-operation may be the next step in social evolution. Let those who approve its coming lend themselves to the education of all classes in the co-operative spirit as fostered in the genuine co-operative organizations. The kindergarten points the way to this education.

In the general discussion which followed, the idea of individual effort in little things, as securing co-operation, was illustrated in many ways, as in the recent threatened water famine in New York, where proper care on the part of each individual would have averted the danger. In the old anti-slavery conflict no one thought of leadership, but each one worked; and the result was a grand organization. The effect of the kindergarten upon the parents in awakening their interest and securing their co-operation in the education of the children was also emphasized. The meeting closed with the singing of a hymn and repeating the Lord's Prayer.

GUILD DEPARTMENT.

The semi-annual meeting of the National Guild Alliance was held in Channing Hall on Saturday, January 2, at 3 P.M. It was a very stormy time; and, as the grip was very prevalent, the attendance was small. The vice-president of the Alliance took the chair, and conducted the devotional service, Rev. W. W. Hayward offering prayer. Dr. Edward E. Hale read an address on "Consecration in Religious Work." Then came singing by a young lady of Somerville. The president, Rev. B. R. Bulkeley, spoke on "Aims and Methods of Guild Work." Miss Kate L. Brown gave a statement in regard to the Alliance, and some hints as to what is needed. Rev. Mr. Haven (Methodist) told us about the Epworth League. A Congregationalist minister, Rev. Mr. Phelps, spoke briefly about the Young People's Society for Christian Endeavor. The meeting closed with benediction by the president. We wish that more might have attended this interesting meeting.

It is to be hoped that before long we shall secure some increased means and facilities for spreading the guild movement by way of publishing matters of interest to guilds. Some would like a paper to be issued monthly by the Alliance. Some would include the interests of the Unity Clubs and temperance societies in one similar publication. Lately a suggestion has come to secure more space for these objects in the *Unitarian*, and then have all put into a

pamphlet for circulation. Evidently, there is a demand to have these matters that concern young people in so helpful a way put before the societies of our denomination that are not yet aware of what has been accomplished.

The general committee representing our various organizations, guilds, clubs, and societies in the agency met Monday, January 18, and talked over the work. It was unanimously agreed that the movement is a most promising one for our body. What we need in all of our churches is a consciousness that the young people have an important part to perform. Many of our churches are dying because there is no such consciousness, or, at least, there is nothing to concentrate the energy of the young. It is to be hoped that our agency will have a largely increased work next year. Rev. G. W. Cooke is the agent, and he will be glad to give information to all seeking it, as also to send publications.

We are glad to learn of the formation of a guild at Neponset, Mass., which begins with a membership of about fifty.

Encouraging word is published in regard to the Guild of the Unity at Winchendon. It began work with the first Sunday of the year. Success to it!

Our corresponding secretary, Miss Kate L. Brown, thinks there may be ten guilds not connected with the Alliance. There may be even more. Please to report at once. We want to see the movement grow.

B. R. Bulkeley.

UNIVERSALIST NOTES.

The recent deaths, within one short week, of three of our older clergymen bring a forceful reminder how the *personnel* of our church is changing. J. M. Usher, B. F. Bowles, and Edwin Davis were men well known and beloved in Massachusetts and the East, where their life work was mainly done. They were faithful, toilsome, high-minded men, of the generation who took the faith from the hands of the Ballous and Whittemore and Cobb, and passed it on to the generation now holding the active responsibilities and trusts of the church. They witnessed and shared the formative and organizing work of our denomination, the growth of its schools and colleges, the beginning of its organized missionary effort. They were all of them men who illustrated the strong reformatory and humane spirit of our faith; for they were conspicuous with voice and deed in whatever made for temperance, the elevation of woman, the freeing of the slave. They were typical men of a ministry which has done a world of unpretentious, self-sacrificing work, on which the church has grown strong and prosperous. Peace to their memories!

OTHER CHANGES.

Meantime the changes go on in the stationing and work of the active men. The historic pulpit of Columbus Avenue Church has been filled at last in a manner worthy the judgment and loyalty of the church. Rev. S. H. Roblin has been called from his most successful pastorate in Bay City, Mich., and has entered upon his work in Boston under auspices most hopeful and cheering. He has the large confidence of the denomination, who will look to see him acquit himself with honor and efficiency in his responsible post. At the same time that this strong man is taken from the West Rev. R. A. White goes from Newton, Mass., where he has risen to influence and distinction, to take up the work Miss Kallock relinquishes at Englewood, Ill. He will find, if he has not discovered it already, that it is no light task to succeed a "woman minister" of Miss Kallock's power and genius. She has fully shown her ability to maintain herself side by side with able men of every faith, and construct a strong and aggressive church which commands the respect of the entire community. Rev. F. O. Hall moves across from Fitchburg to busy Lowell, and Charles Conklin takes up the work of State missionary in Massachusetts.

TUFTS COLLEGE.

The steadily increasing prosperity of the college has been a source of good cheer to its friends for several years. The attendance of students is larger than ever this year, amounting to nearly two hundred. There has been a gradual strengthening of all the departments, but notably the scientific and engineering. In the forthcoming catalogue a change will appear which amounts to a radical innovation upon ancient college traditions, consisting in such requirements for admission that a larger amount of work in French or German may take the place of Greek, and such arrangements of the subsequent work that a student may begin Greek in college, and by proper electives accomplish as much, if he wishes, as those who were fitted in Greek on entrance. This change is in the line of a need often urged of late by those who are more in sympathy with the needs of students than with the mere traditions of college instruction. It will enable men who come late to their decision to enter college to take up their work on a fair footing with their classmates who began their fitting earlier, and will thus hold open the door to many who would otherwise turn aside from college to business or the technical schools. The adoption of this plan puts Tufts in the front rank of progressive New England col-

leges, and is a great triumph for President Capen and the clear-sighted and progressive members of his faculty.

DR. PERIN AND JAPAN.

The work goes steadily and cheerily on in the land of earthquakes. A copy of the new paper (with a name familiar to Unitarians and Universalists), the *Liberal Christian*, lies before me,—a wonder to the eye and a blind puzzle to the brain. The title and the table of contents comprise all the English reading matter. The rest is for Japanese consumption, and suggests the thought that a people must indeed be very gentle and submissive to be enslaved by such a trying sort of a language. The paper must be laid by for some very leisure hour. JOHN COLEMAN ADAMS.

TEMPERANCE NOTES.

Archbishop Ireland has been appointed chairman of a committee which will hold union temperance mass-meetings at the Columbian Exposition in 1893. All shades of opinion will be represented, and the best talent secured. Special meetings will also be held under the direction of the National Temperance Society, the Sons of Temperance, the Woman's Christian Temperance Union, and other organizations.

The following statistics may set us thinking: United States revenue from distilled spirits for the year ending June 30, 1891, was $83,335,963.64, and from fermented liquors $28,565,129.92. The increase of revenue from distilled liquors over the previous year was $1,648,588.55, and from fermented liquors $2,556,595.18. The total production of distilled spirits for the year, exclusive of fruit brandies, was 115,962,389 gallons, an increase of 6,686,461 gallons. 1,804,712 gallons of fruit brandies were produced, and 30,497,209 *barrels* of beer, an increase of 2,935,625 barrels.—*Temperance Advocate.*

Lady Henry Somerset is spending the winter in America, studying the methods of temperance work here used. Writing to her English friends, she says: "My visit to America has been one of intense interest. The great convention [the World's Woman's Christian Temperance Union] at Boston was the most inspiring meeting I ever attended. I felt strongly, as I listened, that we need to take a wide outlook on this great question; that we need to forget our own individual and somewhat absorbing necessities, and to open wide the door of our heart's sympathies, so that in England our women's temperance work may be a centre of still greater usefulness, and that the awful evil which we as a nation are everywhere dispensing with so prodigal a hand may be withstood by the deep-burning, enthusiastic, and wide-spreading indignation among England's women."

The liquor traffic with Africa continues to be one of the terrible evils of our day. The statistics of exportation are appalling, and the results among the nations are such as to put our so-called Christian civilization to shame. England and New England, as well as Germany and other countries, share in this disgraceful traffic. Three thousand gallons of liquor a day from Eastern Massachusetts and two hundred thousand tons of ardent spirits annually from two German companies,—these are sample facts!

"In Darkest Africa this liquid fire, while the missionary is gaining one convert to Christ, is manufacturing one hundred drunkards. Oh, Christians at home, for the love of Christ, send us no more rum,—no more of your soul-destroying drink!"

The *Temperance Record*, the organ of the National Temperance League of England, referring to the late William E. Dodge, the well-known philanthropist and temperance advocate, has the following paragraph: "It is recorded of the late George Eliot that once upon a time, when engaged in conversation, a costly article of Sevres china fell off her mantelpiece. Unconsciously putting out her hand and catching it, she said, "I hope that the time will come when we shall help the man or woman who begins to fall as instinctively and naturally as we arrest a piece of toppling bric-à-brac." It was in this spirit that Mr. Dodge became an ardent total abstainer. It was this spirit that shaped his whole career that places him in the foremost rank among American reformers. It is because America has had such men born on her soil that she has grown to be a great nation."

Elections were held last month in the twenty-eight cities of Massachusetts, and the no-license people are much elated over the result. Sixteen cities voted for license and twelve no-license against twenty for license last year and eight no-license. Worcester, Pittsfield, New Bedford, and Haverhill were gained from the ranks of license. Cambridge, Marlboro, Newton, Chelsea, Brockton, Somerville, and Malden were retained in no-license.—*Temperance Advocate.*

The United Kingdom Railway Temperance Union bids fair to develop in time into a very useful and powerful temperance organization. To state that it has a membership of between 14,000 and 15,000 is to record a very satisfactory measure of progress.—*Temperance Record.*

The Royal Naval Temperance Society has a branch on every ship in the British navy. Her efforts have clearly been attended with extraordinary success.

A "Temperance Catechism" has been compiled recently by an Irish priest, Rev. J. A. Cullen, S.J., for use in the Irish schools. It has been heartily indorsed by the Archbishop of Dublin. It advocates total abstinence "for the sake of others."

The chief thing to be done to-day for the spread of temperance is to enlist the young on the side of entire abstinence. Curing drunkenness is desperate business, and only a wreck is saved at the best. To wait for every saloon to be closed by prohibitory law is to wait until millions have been ruined. If we cannot shut up the slaughter-houses at once, we can keep the young from being enticed into the drinking habits. For the sake of home and commonwealth and the church, let us, with God's help, strive to save the children. If the two hundred thousand Sunday-school teachers in the land will do their part, this greatest of all social reforms will the sooner be accomplished.—*Theodore L. Cuyler, D.D.*

C. R. Eliot.

UNITY CLUBS.

As it is often asked how a Unity Club can be best organized and conducted, I wish at this time to say a word on that subject. And I can best do it, perhaps, by telling how I have organized one in East Lexington, having taken charge of that parish on the 1st of November. Having had much experience of club work, and having keenly watched the working of the clubs in many places, I have tried to apply the results of this study and observation.

First of all, it seemed to me desirable that the club should be distinctly a part of the parish, and in no sense a separate organization. People of other churches may come into it, and will be gladly welcomed; but it is not a town club or a club for general culture, but distinctly a part of the parish, and organized for promoting its work and no other. In this direction lies, in my opinion, one of the great limitations of the Unity Club as hitherto managed, that its work is not distinct, clear-cut, with a definite purpose, and lying positively along the lines of our church thought and mission.

It seemed to me equally desirable, in beginning a new organization in a parish where no club had before existed, to make the work of the club as broad as that of the church of which it forms a branch of activity. The true church now administers to the whole man, not alone to his spiritual nature, and not alone to his moral or his intellectual nature. A church which took account of the intellectual nature alone would quite fail of its true work. It may be that man cannot be divided into a series of parts which are labelled "spiritual," "moral," "intellectual," "social," and "philanthropic"; but none the less the nature of man manifests itself along these separate lines of activity. He needs to be trained and guided along all of them. When a church does its true work, in the largest fashion, it will mould the character in all these directions.

Granting to the church such largeness of aim as this, the work of the club should be quite as broad. I have therefore organized my new club, not alone for study and not alone for worship, but for intellectual training, religious culture, moral growth, social helpfulness, and the work of philanthropy. Having settled upon this broad central purpose, I find that something of recreation is not out of place as an adjunct to the development of the spirit of brotherhood in the congregation.

The church in East Lexington was founded by Dr. Charles Follen, the German exile and scholar, and the intimate friend of Dr. Channing. The new society which I have organized, therefore, took the name of the Follen Fraternity. I like this word "Fraternity" much better than that of "Unity Club" or "Guild": it means more, and it is less hackneyed. The Follen Fraternity is both a Unity Club and a Guild, for it combines many of the leading features of both organizations. It is not a young people's society. That limitation would be a great drawback in the Follen Church, and no special advantage could be secured by it. The Fraternity at once takes charge of most of the intellectual, social, and philanthropic activities of the parish.

In organizing, just as little of formality and red tape has been used as possible. The Follen Fraternity has no constitution or by-laws, no stated business meetings except at the end of the year for the election of officers for the ensuing year. The minister is the chairman of the Fraternity; and he is the chairman of each of the special committees, with power to call them together at any time. The whole organization consists of a secretary and executive, hospitality, literary, religious culture, social, helpfulness, entertainment, and musical committees.

As a distinct organization, with a definite membership, the Follen Fraternity holds no meetings. In fact, the people of the parish who attend its meetings form its membership. No fee is paid, no book is signed, no membership list is kept. This somewhat unique method is being followed, because I do not wish to have an organization that is in any way distinct from the parish itself. This might not be wise in every place or under all conditions. I think it is wise for the parish in East Lexington, where there is no other church, and where the whole population may be counted as belonging to the parish. The general principle, I believe, however, will hold good in most parishes.

The Follen Fraternity began its work by holding evening services in the church. A wide range of subjects and methods are

being followed, that as many as possible may be interested. The minister gives a devotional sermon at a special vesper service occasionally. Once a month the members take one of the American poets for a service of essays, readings, and song. About once in two months the Sunday-school gives a concert. A few historical lectures are also being given on Sunday evenings,—these by the minister. These meetings are better attended than those in the morning, and by old and young. Many come who never attend the church in the morning.

The Fraternity has a study class in American history, which meets fortnightly, which is led by the minister, and at which the members read papers of their own preparation, and such poems and selected prose extracts as seem helpful, as well as join in the conversation. Alternating with this class there meets fortnightly a religious study class for young and old. The basis of this class is the teachers of the Sunday-school; but the class is much more than a teachers' meeting. For this year the origin and contents of the Bible give the special subjects studied. In fact, the class has been organized especially for the study of the Bible, with more time and more earnest methods than can be secured in a Sunday-school. The minister is the leader, and he opens each meeting with a half-hour talk on some special topic. Then follow questions and conversation. The meeting closes with fifteen minutes given to the consideration of the work of the Sunday-school or to any topic connected with the religious life of the parish.

I have tried to put into the Follen Fraternity the best results of many years' study of the needs of our churches in the way of auxiliary helps. The form and methods I have given seem to me the best that can be adopted in most parishes. They avoid needless machinery, separate and antagonistic organizations, waste of time in the mere details of management, and narrow or special interests. This Fraternity never puts itself forward: its work is wholly merged in that of the parish. Its methods, studies, and services vary from season to season; but the organization always remains a working arm of the church. It never works for itself, but solely for the church and the community. GEORGE W. COOKE.

LITERARY NOTES.

The Unitarian Sunday School Society has just published a book of unusual value as a manual for Sunday-school study. It is Charles F. Dole's "The Books of the Bible," which, in fifty-two lessons, not only gives the student the really significant facts about each book of our Scriptures, but lets him very much into the heart of each. It covers much the same ground as Prof. Toy's excellent manual on "The History of the Religion of Israel," but is simpler, more pointed, and better adapted for the use of children.

Rev. M. J. Savage is giving a series of sermons on "Every-day Religion." The subjects of Rev. J. W. Chadwick's monthly sermons, in the current series thus far, are "Great Hopes for Great Souls," "A Mere Man," "The Constructive Achievements of the Higher Criticism," "Tempted of God."

Since completing his four volumes of "Essays, Reviews, and Addresses," Dr. Martineau has published a book which he speaks of as probably his last. It is entitled "Home Prayers." It contains prayers for daily use in the home and the closet, and also a few for public occasions. The small volume (139 pages) is full of the reverence, tenderness, trust, and profound spiritual insight which have always been so characteristic of its great author.

Messrs. Ginn & Co. of Boston have just begun the publication of a bi-monthly magazine of philosophy, called the *Philosophical Review*, edited by Prof. J. G. Shurman of Cornell University. The writers for the opening number are the editor, John Watson, George T. Ladd, Benjamin I. Gilman, C. C. Everett, W. C. Murray, Thomas Davidson, W. A. Hammond, W. F. Wilcox, and J. E. Greighton.

"A History of the Holy Land," upon which Mrs. Oliphant has been engaged, is to be published by Macmillan, with illustrations from sketches made by Hamilton Aïde.

Houghton, Mifflin & Co. have ready two volumes (the "Hell" and the "Purgatory") of Prof. Charles Eliot Norton's translation of Dante in prose. The "Paradise" is in press. Prof. Norton has long been known as a Dante scholar, and also as a master of English prose. His translation of the great Florentine poet is certain, therefore, to be one of very great merit.

Mr. Protap Mozoomdar of Calcutta promises the committee of the World's Congress of Religionists that he hopes to attend at Chicago their meetings in 1893. This congress is in connection with the great Exhibition.

Dr. Davidson's judgment regarding "Supernatural Religion" is also worth noting. He says: "A few years ago 'Supernatural Religion' was published anonymously, and excited much interest by the outpoken criticism pervading it. The learned work furnishes efficient aid to rational inquiry, and deserves to be studied by all lovers of free investigation. The assaults which were made upon minor details leave its main positions unharmed."

Among the scientists who have declared woman to be inferior to man on the ground that she has a smaller brain, perhaps no

one has stood higher than the late distinguished doctor and professor, L. Bishoff of Munich. As the result of his extensive observations, he declared the average weight of a man 's brain to be 1,350 grains, and of a woman's 1,250 grains. This he held to be conclusive proof of woman's natural and necessary inferiority. After he was dead, his own brain was put to the test, and was found to weigh only 1,250 grains.

Of the popular Lives of Christ and of Saint Paul none have wider circulation than those of Archdeacon Farrar. What are their critical and historical value? Dr. Samuel Davidson, who has a place in the very front rank of such scholars in England, says in the preface to the last edition of his "Introduction to the Study of the New Testament": "The 'Lives of Christ and Saint Paul' by Canon [Archdeacon] Farrar do little to advance the knowledge or criticism of the New Testament, but are rather retrograde, by wrapping traditional views in rhetorical verbiage. It is matter of regret that the preacher's fine talents should be used in gilding opinions which scholars have abandoned or in dismissing the results of sound criticism with an easily pronounced condemnation."

The "Essex Hall Year Book" for 1892 comes to us from the British and Foreign Unitarian Association, Essex Hall, Essex Street, Strand, London, filled with information about the Unitarian and Free Christian churches of Great Britain, including full lists of congregations and ministers. As a manual of information, we can hardly see how it could be more perfect. It contains one hundred pages, and is sold for a sixpence. It has several features which might be adopted to advantage by the compilers of our own Year Book. For example, it contains the *addresses in full* of ministers (*streets*, *numbers*, etc.); the name and address of the *secretary* of each society; a list of congregations arranged *by counties* (it would be a convenience to have a list of our congregations arranged by *States*); a list of *Sunday-schools*, with names and addresses of *superintendents* and *secretaries*; *legal information* important for ministers and secretaries of societies; an *epitome* of important *events of the year*, in connection with *local societies* (as the settlement or loss of a minister, the erection of a new building, the establishment of a mission, etc.); a brief *biographical sketch* of each *minister deceased* during the year; a brief article setting forth "Our Unitarian Faith" by some representative minister. We have thought our own Year Book excellent; but the addition of some or all the above features would increase its usefulness.

Messrs. Houghton, Mifflin & Co. will publish in March the first number of a new quarterly review devoted to religion, ethics, and theology. It will be under the charge of an editorial committee consisting of Profs. Charles Carroll Everett and Crawford Howell Toy of Harvard, Rev. Orello Cone, D.D., President of Buchtel College, and Rev. Nicholas Paine Gilman (managing editor). The new periodical will have two hundred pages in each issue, one-quarter part of which will be given to the careful review of important books in its field. As the names of the committee indicate, the new *Review* will endeavor to discuss religion, ethics, and theology from the standpoint of liberal thought. Uncommitted to any denomination, it will enlist the support of scientific scholars and progressive thinkers at home and abroad in the thorough treatment of the great problems of modern life and thought,—in religion, ethics, and theology. Interpreting these three terms in a broad sense, the conductors of the new review hope to fill an evident void in periodical literature by issuing a liberal religious quarterly of the first order.

THE REVIEWS AND MAGAZINES.

We name below some of the more important articles in the magazines and reviews of the month:—

The Old and New Testament Student (January).

The Discovery and Decipherment of the Cuneiform Inscriptions. By Robert F. Harper, Ph.D.

Biblical Studies at the German Universities. By George S. Goodspeed, Ph.D.

The Founding of the Christian Church. By Clyde W. Votaw.

Scribner's Magazine (January).

Paris Theatres and Concerts. I. By William F. Apthorp.

A Day with the Donkey-boys. By E. H. Blashfield.

Bokhara Revisited. By Henry Lansdell, D.D.

Some Unpublished Correspondence of Washington Allston.

International Journal of Ethics (January).

The Ethical Aspects of the Papal Encyclical. By Brother Azarias.

The Ethics of Hegel. By Rev. J. M. Sterrett.

The Three Religions. By J. S. Mackenzie, M.A.

Authority in the Sphere of Conduct and Intellect. By Prof. H. Nettleship.

The Sanitarian (January).

American Climates and the Physical Effects on Man. By P. C. Remonding, M.D.

The Dwelling-house in Relation to Tubercular Consumption. By R. Thorne Thorne, F.R.S.

The Arena (January).

Human Progress: Past and Future. By Alfred Russel Wallace.

Mohammedan Marriage and Life. By Prof. A. N. Jannaris, Ph.D.

Louisiana and the Levees. By Ex-Gov. Lionel A. Sheldon.

What is Buddhism? By Charles Schroder.

The Review of Reviews (January).

The Czar and the Russia of To-day. By W. T. Stead.

Two Champions of the Children.

The Child Problem in Cities. By John H. Finley.

North American Review (January).

French Novels and French Life. By Andrew Lang.

Wages in Mexico. By the Mexican Minister, M. Romero.

The Pardoning Power. By Gov. Hill of New York.

The Darker Side. By Lady Henry Somerset.

Atlantic Monthly (January).

Boston. By Ralph Waldo Emerson.

James Russell Lowell. By Henry James.

John Stuart Mill and the *London and Westminster Review*. By C. Marion Towers.

The Greatest Need of College Girls. By Annie P. Call.

Andover Review (January).

The Mediating Function of the Minister of To-day. By Rev. Philip S. Moxom.

Missionary Problems in the Turkish Empire. By Rev. Charles Starbuck.

The Apprentice System of the United States Navy. By Lieut. Wadhams.

The Proposed Reform in the Grammar School Curriculum. By Prof. D. C. Wells.

New England Magazine (January).

Phillips Brooks. By Julius H. Ward.

The City of St. Louis. By Prof. C. M. Woodward.

George William Curtis. By John W. Chadwick.

Stories of Salem Witchcraft. By Winfield S. Nevins.

The Charities Review (January).

Oscar Carlton McCulloch. By Alex. Johnson.

The Christmas Society and its Critics. By Robert W. De Forest.

The Effect of Taxation upon Pauperism. By Bolton Hall.

A Study of Some New York Tenement-house Problems. By E. T. Potter.

The Graphic (Illustrated Weekly, Chicago).

The past month has contained pictures of World's Fair buildings, illustrated sketches of scenes in Hawaii and the Canadian North-west, portraits of Cardinal Manning, Ernest Renan, etc.

The Forum (January).

The Louisiana Lottery. By Judge Frank McGloin and Jonathan C. Wickliffe.

The Pope and the Future of the Papacy. By Dr. F. H. Geffcken.

Brazil: The Late Crisis and its Causes. By Courtenay DeKalb.

Heresy Trials and the Briggs Case. By Rev. Dr. Philip Schaff.

Theological Education and its Needs. By Rev. Dr. C. A. Briggs.

Pensions Again: Time to Call a Halt. By Gen. Henry W. Slocum.

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to the* EDITOR OF THE UNITARIAN, 141 FRANKLIN ST., BOSTON, *before the 18th of the month.*]

Anamosa, Ia.—The People's Church in this place, under the energetic direction of its consecrated young minister, Rev. E. W. Beers, is going steadily on in the way of a growing and prosperous work. When the more conservative of the Congregational Society in this city made it so unpleasant for Mr. Beers that he could no longer remain their pastor, but was compelled to go out and form a new society, they little dreamed what a boon they were conferring on the liberal people of Anamosa, and, incidentally, on the whole liberal church of Iowa. Mr. Beers has now the largest congregation in the town, a Sunday-school numbering one hundred and fifty; while the "people" have heartily adopted the church named in their interest, and are giving it their support in a variety of ways. The movement is now well on in its second year. Every month since the first has developed some encouraging feature, and the outlook is full of promise.

Arlington, Mass.—Mr. Frederic Gill has accepted the call of the First Parish, and will be ordained and installed February 4.

Athol, Mass.—The annual children's party of the Second Church Sunday-school was held in Unity Hall last Friday evening, January 8. There was a large gathering, and the usual happy time.

A good congregation, in which the two Unitarian societies were nearly equally represented, gathered in the First Church Sunday evening, January 10, for the second of the series of union vespers. The choir united in rendering the musical service. The sermon was by Rev. Mr. Perkins.

Atlanta, Ga.—December 16 we had an interesting and important service in the ordination of three young ministers, with the installation of one, Mr. W. R. Cole of Baltimore, as pastor of the Church of Our Father here in Atlanta. The other two were Mr. C. T. Sempers of Asheville,

N.C., and Mr. T. G. Preston of Boston, Mass. The services were conducted by Rev. G. L. Chaney, Rev. D. M. Wilson of Boston, Rev. E. D. Towle of Chattanooga, Tenn., and Rev. Josiah Gibson of Florida. Rev. H. A. Whitman of Charleston, S.C., was to have been present, but illness prevented his coming. Mr. Chaney preached the sermon,—one both able and appropriate to the occasion; and Mr. Wilson gave the charge to ministers and people. We were all impressed with the earnest, practical advice given by Mr. Wilson, and think our people, as well as the young ministers, will profit by it, touching as it did all that is most vital in the relation of pastor and congregation. These services held in our little church were very gratifying, as they were an evidence of the life and growth of our society, organized only a few years ago by Mr. Chaney with twelve members. This beginning was in a small hired hall. Now we have a beautiful chapel and library, and a membership of nearly a hundred. Mr. C. T. Sempers, one of the young ministers ordained, has been given the charge of the church at Asheville. Mr. Preston is at present with Mr. Towle at Chattanooga, Tenn. Mr. Preston is from Rev. E. E. Hale, under whose instruction he has been prepared for the ministry.

Baltimore, Md.—The Baltimore *American* publishes a detailed description of the night school held in the basement of the Unitarian church, and gives great praise to Rev. C. R. Weld who established and superintends the school. There is an average attendance of sixty-five newsboys and others gathered in from the highways and byways. No one looking upon these boys, bending to their work with pen and pencil or with clay, would ever think they were the hoodlum element of noisy street corners.

Battle Creek, Mich.—The Independent Congregational Church prospers. Rev. W. D. Simonds announces a series of Sunday morning sermons during February and March upon "The Good and Evil in Discarded Dogmas of Religion."

Berkeley, Cal.—Rev. Edward B. Payne has accepted a call to the Unitarian church, and has begun his work.

Bolton, Mass.—The Unitarian Sunday-school had a Christmas tree well loaded with gifts for young and old December 24, and on the following Sunday a Christmas concert was held in the church. The exercises consisted of a special responsive service, songs and recitations by the pupils, and an interesting address by the pastor, Rev. Henry M. Green. Mr. Green, in simple but forcible language, told the story of Christ's life, emphasizing specially the human side of his character, and showing how divine a human life may be. The occasion was an enjoyable one for all. The Sunday-school, under the efficient leadership of Mr. L. L. Brigham, is in a flourishing condition; and the Bible class, in charge of the pastor, is larger and doing more effective work than for many years. Among its constant members are *three octogenarians.*

Boston and Vicinity.—The possibility which we reported last month of Rev. E. A. Horton's retirement from the pulpit of the Second Church has become a fact. Mr. Horton has accepted the joint position of managing president of the Sunday School Society and chairman of the Benevolent Fraternity. In these two fields of activity he will find ample scope for the exercise of his varied talents; and yet the work will be a complete change from that of the pastor of a large city church.

—We are authoritatively informed that up to this date no definite action has been taken by the Arlington Street Church toward the settlement of a new minister.

—At King's Chapel the pulpit is to be occupied through February as follows: February 7, Rev. B. R. Bulkeley; February 14, Rev. J. M. Pullman, D.D.; February 21, Rev. A. M. Lord; February 28, Rev. H. P. Collier.

—A tremor of surprised agitation ran through our commodious Beacon Street headquarters when the following paragraph appeared last month in Mayor Matthews's inaugural:—

"In company with the city architect I have looked over all the property in the vicinity of the present City Hall, and have reached the conclusion that by far the most available site for the purpose of a new City Hall is the lot bounded by Beacon Street, Somerset Street, Ashburton Place, and Bowdoin Street. This lot contains about ninety thousand feet, and would allow for the widening of the four streets named, and leave a space for the erection of a City Hall large enough to accommodate the present and future needs of the city for generations to come. The assessed value of this property, land and buildings, is about half a million dollars less than the estimate placed by the assessors upon the land now occupied by the City Hall and the old Court House, which would therefore be reasonably certain to produce as much money as would be required to procure the property on Beacon Street."

The site here recommended for the erection of a new City Hall includes the American Unitarian Association Rooms, 25 Beacon Street; and the thought of being compelled to surrender our comfortable home and its pleasant associations is anything but agreeable. However, there is at present but a dim possibility of the fulfilment of the mayor's recommendation.

—The installation of Rev. F. B. Mott as pastor of the Third Religious Society in Dorchester takes place Thursday, February

4, at 7 P.M. Sermon by Rev. E. A. Horton. Other parts of the service will be taken by Rev. C. R. Eliot, Rev. H. H. Mott, Rev. W. H. Lyon, Rev. S. W. Brooke, Rev. R. Stebbins, Rev. G. M. Bodge, Rev. J. E. Bagley.

—At the January monthly meeting of the Boston Association of Unitarian Ministers held at the residence of Rev. C. D. Bradlee, D.D., Rev. Dr. Edward Everett Hale presided; and during the business meeting Rev. S. W. Bush, in a brief address, presented Rev. Dr. Brooke Herford, for many years scribe of the association, with a loving cup of sterling silver, beautiful in design and elegant in its rich simplicity. The recipient was taken completely by surprise, and, in a few words full of feeling, accepted the gift, and requested that the cup might be filled with water, so that all present might drink from it in the communion of fellowship. After it had been passed around, "Auld Lang Syne" was sung, and the regular course of business was resumed. A supper followed, especially in honor of Rev. Dr. Herford, at which all expressed regrets that the chief guest at the feast was so soon to leave Boston, although he was to continue his career of eminent usefulness in London.

—At a recent parish meeting of the First Church in West Roxbury it was voted to place in the church a memorial window for Theodore Parker.

Cedar Falls, Ia.—The State Convention of the Young People's Societies of the Universalist church in Iowa was held at this place the last three days of the old year. It was a notable gathering, both in enthusiasm and numbers, and will result in great good to the liberal church in that State. Over sixty accredited delegates were present; and the attendance of ministers and other interested persons swelled the aggregate to over one hundred. But it was a gathering not to be measured by mere numbers, but rather by the zeal and determination manifested in whatever was undertaken, and the brave look forward into the fields of opportunity lying fallow in so many places in this great Commonwealth. In such efficient young ministers as Grier and Dotter, and such lay men and women as Messrs. Waite, Sinclair, and Crissman, Mrs. Rockwell, and Misses Gratiot, Sullivan, Crosby, and Jones, the Universalists of Iowa are strong for the doing of a grand work.

Cedar Rapids, Ia.—The tireless workers in this society are improving the long evenings of the winter in opening up additional lines of work, and, without controversy with their neighbors, are creating a growing interest in the thought of the liberal faith. The Young People's Union, under the wise guidance of its president, Jonathan W. Grimm, is holding very attractive sessions, and the attendance from other churches is becoming quite noticeable. Its charitable work is so thoroughly organized that it has become the model for similar organizations in the city; and the services of its chairman, Mrs. E. D. Brown, are constantly in demand. It is needless to say of such a church that its congregations are steadily increasing in size, and that they are pervaded by a spirit of deep religious interest. Its minister, Rev. J. H. Palmer, is to be congratulated in having so nearly an ideal parish.

Chelsea, Mass.—The Unitarian society gave a New Year's tree to sixty poor children, attending no Sunday-school. The tree was beautifully decorated, and every child received candy and oranges, besides three useful presents and a book. The children of the Sunday-school furnished the entertainment, and seemed to enjoy the occasion as much as though the tree had been for themselves. The affair was a great success, and reflected much credit on the committee having it in charge.

The kindergarten had its own tree December 26; and the entertainment, consisting of songs and recitations by the little ones, was very pleasing. This branch of the Sunday-school, under Miss Alice Dockham's excellent management, is prospering finely. Seventy-seven children were in attendance.

Chicago, Ill.—Unity Church: One of the benevolent ladies of this church, wishing to give some worthy poor families a merry Christmas, obtained the names of three of the very poorest widows from the Charity Organization Society. She made known her intentions to some of her friends. Money was generously given: one gentleman volunteered three tons of coal. On Christmas Eve she visited these homes with a basket filled with candies, appropriate toys, and a turkey for each. She also gave money for arrears of rent, and went away knowing that she had left the Christmas joy in those three homes. The Sunday before the Sunday-school's Christmas entertainment Mr. Milsted stated to the children the condition of "Glenwood Farm School," where the boys are greatly in need of clothing. This school is made up of homeless waifs from the city. The Sunday-school children unanimously voted the money that was to have been spent for their Christmas candy to be sent to Glenwood to provide underclothing for the destitute boys.

Unity Church maintains an Industrial School for girls in one of the poorest districts of the city, formerly so wicked that it went by the name of "Little Hell." In the crèche connected with the school they care for about six thousand babies annually; and in the sewing department they average over one hundred and sixty girls at each meeting. So, when the ladies wished to give them their Christmas entertainment, they found the school would be too small and the children were brought to the church. Here the young ladies of the church had prepared

a Christmas tree covered with presents for each child, which, with the addition of a very enjoyable entertainment, gave the girls a very merry Christmas. Mr. Milsted preached in Washington, D.C., January 17, Rev. T. B. Forbush, Western Secretary of American Unitarian Association, supplying his pulpit.

—Rev. W. W. Fenn of the Church of the Messiah has been giving a series of very interesting lectures on "Epoch-makers in Christianity," treating of Jesus, the Prophet; Paul, the Organizer; Augustine, the Theologian; Luther, the Reformer; George Fox, the "Voice"; Emerson, the Seer.

—Rev. T. G. Milsted recently preached in the annual course in Washington, D.C.

Chicopee, Mass.—Rev. Solon Lauer has resigned his pastorate. The following resolutions were adopted by the society: "*Resolved*, That this society expresses hereby its appreciation of the services rendered by Rev. Solon Lauer during his pastorate, and its cordial wishes for his future prosperity and welfare. As an able preacher and as an upright and worthy citizen, he has commanded the respect and esteem of his people and of the community."

Cincinnati, Ohio.—The Fortnightly, the literary club of the First Church, issue a very complete programme of a course of essays to be given during the season of 1892, upon the subject of "Colonial New England," under the following subdivisions: The First Colonial Governments, Sectarian Controversies, Fanaticisms, Manners, Institutions, Literature, Indian Wars, Forerunners of the Revolution, First Blows for Independence.

Concord, N.H.—The Women's Alliance meets every month in the church parlor of the Unitarian church. At each meeting a short paper is read on some practical topic. "A Study of James Freeman Clarke" was given by Mrs. Frank Streeter, a paper on "The Sunday-school" by Mrs. George Blanchard, and a paper on "The Church in its Relation to Social Life" by Mrs. Bradley Gilman. At a Christmas sale held in December two hundred and fifty dollars were made, fifty of which will go to Meadville. A contribution taken on Christmas Sunday resulted in over forty dollars for Meadville.

Davenport, Ia.—The First Unitarian Church, Rev. A. M. Judy, pastor, has had its annual and always successful fair, lasting two evenings, supper served both nights in the commodious and pleasant dining-rooms, tables decorated with flowers, and silver donated by a member of the church. A Japanese wedding was the extra attraction for the second evening, and a crowded house witnessed the ceremony. The Christmas festival for the Sunday-school, which numbers two hundred persons, including officers and teachers, took place on the evening of December 30. The entertainment consisted of a cantata called "The Christmas Stocking," enacted by five of the pupils, and a chorus of boys and girls. A large stage was erected, on which was a grove of Christmas trees. In one corner stood a cottage, from which the chorus singers issued. In the other corner stood the tree containing the decorations. After the cantata a veritable Santa Claus came upon the stage with his pack and pockets full of presents for young and old. Then followed class baskets containing good things for the children, which the teachers took in charge, and distributed, thus ending a successful and merry Christmas.

Decorah, Ia.—Rev. Ulysses G. B. Pierce, from the Harvard Divinity School, has accepted the pastorate of Unity Church of this city. The work is well organized, and the various departments of the church are prospering.

The Lend a Hand Club is devoting the winter to the study of Longfellow. December 30 the club presented "The Courtship of Miles Standish" in the church. From local papers the following sermon subjects are taken: The Old Sunday and the New; Saint Francis of Assisi: a Study in Comparative Mythology; The Bugbear of Christianity; Forces compelling a Reconstruction of Religion; The Religious Reconstruction demanded by the Doctrine of Evolution.

Denver, Col.—It is pleasant to record an interchange of favors between our Eastern and Western churches. Years ago, when the Denver church was a struggling mission, the Unitarian church in Pittsburg, Pa., sent out as a gift a complete communion service. Now the Denver church is strong, and the Pittsburg church is in need of help. So the gift of the communion service is returned. This is a strong case of casting bread upon the waters. The current of Unitarian gifts flows most of the time from the East to the West. Here is evidence of a welcome eddy.

The Christmas services at Unity Church were held on Sunday, the 27th. The church was beautifully decorated, and the children of the Sunday-school sang many bright carols. The Sunday-school gave a party for the children of the Home of the Friendless on Christmas Day, and on the day following the Young People's Club gave a splendid entertainment for the boys at the Reform School at Golden.

The new Scandinavian Society prospers under the care of Rev. P. J. Andrews. The services are held on Sunday evenings in Unity Church lecture-room.

Des Moines, Ia.—The programme of the newly organized Unity Club is very neat, and presents an interesting course of study on "Russia." The meetings, though not large, have been enthusiastic.

The recent meeting of the Unitarian Club, at which the "Charity Problem" was discussed, was well attended; and the excellent papers, full reports of which appeared in the dailies, helped to create an interest in the newly organized Associated Charities, in whose behalf it was held.

"The Woman's Section of Unity Club" is the oldest and best-known club which the church supports. Like the Russian Section of the club, this section meets fortnightly. And, during the dark days which the church has seen in the past, it has been the faithfulness and fortitude of these ladies more than anything else which has saved the church. Among the ladies' clubs of the city none is better known or does better work.

A Young People's Guild has just been organized, and is christened "The Channing Guild." It meets at 4 P.M. on Sundays. The eager delight with which the members, who range in age from twelve to eighteen, take up the work, has surprised the older ones who have had the good fortune to be present.

At the beginning of the year the ladies decided to have monthly church suppers. So the second Wednesday evening of each month the supper of most of the members and many outsiders is taken at the church. A short literary and musical programme is usually given, and all is over before nine o'clock. Thus far the suppers have been very successful, and promise to do much to promote social life in the church.

Fairhaven, Mass.—Rev. D. C. Stevens has accepted the call to the Unitarian church here.

Fargo, N.D.—On Sunday, December 20, Mr. William Ballou, who has preached for the Unitarian church here since its organization, and whose services have been greatly prized, was ordained by his own society, Judge Wallin acting as the representative of the congregation in the matter. A responsive service was conducted by Mr. E. B. Winship, and a charge was given to the minister by Mr. A. E. Nugent. The society is now two years old. It has prospered from the beginning, and now has better prospects than ever before. The quality of Mr. Ballou's work is of the best, and he is getting a strong hold upon the community.

Framingham, Mass.—The installation of Rev. E. C. Smith as pastor of the First Church took place January 21. Rev. F. B. Hornbrooke preached the sermon. Rev. Grindall Reynolds, Rev. E. A. Horton, and others assisted.

Gloucester, Mass.—A very strong and earnest call has been extended by the First Parish to Rev. J. L. Seward of Waterville, Me.

Grafton, Mass.—Rev. T. E. Allen is to be installed as pastor of the Unitarian church here February 3, at two o'clock. Rev. M. J. Savage will preach the sermon.

Hopedale, Mass.—The Guild of A Kempis has for its course of study this winter Dr. Clarke's "Self-culture," in which great interest is manifested by the members of the guild. A new interest has been infused by the use of a devotional service book prepared and compiled by Rev. Lewis G. Wilson. The book is entitled "The Voice of the Spirit," and consists of extracts from Thomas à Kempis's "Imitation of Christ." It is a beautiful book, and well deserving of very general use in our guilds.

Humboldt, Ia.—The opera house was well filled one Sunday evening to hear Rev. T. P. Byrnes give the Unitarian answer to the question, "What must we do to be Saved?" The speaker began by explaining that the hall had been secured for that date upon the understanding from the Methodist people that their series of meetings were to close during the previous week, that there was no thought or purpose in any manner of interfering with or interrupting any plan which the Methodists or others had in view, but that it was the purpose of the appointment to present fairly the position of the Unitarian Church upon the question which has been prevailing in the community for weeks. He also stated in the course of his address that it was his mission and the mission of his church to help all people to lead better lives, and that, so far as any other religious teacher is at work for that end, he would be found a co-operator. The address of an hour's length was delivered entirely without notes, and was a strong and eloquent presentation of the liberal view of salvation. A double choir furnished choice music for the service.

Littleton, N.H.—The Unitarian church here has added twelve men and women to its working force within the last two months. The Unity Club is more than double the size it has been at any time in the three years Mr. and Mrs. Cochrane have been here. The club is studying Goethe's "Faust" this winter. A night school is being taught by the pastor and one of the young men of the church in the church parlors and "Horton Hall," a hall in the basement of the church, so called because of the great gift of Mr. Horton's society toward erecting the building. It may not be unpleasant to those who gave so generously to know that "Horton Hall" is being used for this work.

Mr. Cochrane is giving a series of Sunday evening lectures on "The Fundamentals of our Liberal Faith." Seven of the lectures have been given, and the audiences have been increasing steadily from the beginning. At the last two the audience-room was nearly filled.

Los Angeles, Cal.—The people of the Church of the Unity have purchased the Central Baptist Church for $25,000, and are now holding services in the same. Since the old church was burned, services have been held in the Grand Opera House, with an audience of about one thousand people. The present Church of the Unity holds 750, and it would be easy to enlarge it to hold 1,000 people or more.

Midland, Mich.—Rev. A. G. Jennings has been holding a series of week evening services here, awaking religious thought in the community and stirring up new life in the church.

Newton Centre, Mass.—Rev. Edward Everett Hale read "My Double, and How he Undid me," in the Unitarian church on Thursday afternoon, January 14, under the auspices of the Stebbins Branch of the National Alliance. A good-sized audience thoroughly enjoyed the reading, given in Mr. Hale's inimitable manner, after which a "Japanese Tea" was served by the ladies in the vestry, which was transformed for the occasion into a veritable Japanese bazar. Two lectures will be given in the same course, Rev. M. J. Savage speaking, January 29, upon "The Good Old Times," and W. E. Peabody, Esq., on February 11, will give an illustrated lecture upon "Norway." These entertainments are planned by the ladies of the society, with the hope of adding materially to the Parlor Building Fund.

The Sunday-school have decided to become, as a body, a life member of the Massachusetts Prison Reform Society.

Newton Highlands, Mass.—The Unitarian congregation which was gathered here in December will continue to hold Sunday afternoon services in a pleasant hall on the main street; and some of the neighboring ministers will take turns in preaching. Rev. F. B. Hornbrooke of Newton is to preach on the first Sunday of February. Other ministers have kindly agreed to come. Rev. C. A. Allen of Needham will have the general pastoral charge and assist in the services. About eighty adults have already shown an interest in this movement, and the rapid growth of this part of Newton gives promise of a strong church here before long.

Oakland, Cal.—The church at this point is greatly enjoying its beautiful new edifice, and making it a busy hive of week-day industries and Sunday services. Mr. Wendte has just concluded a series of musical Sunday evening lectures, which drew audiences of 1,200 people, hundreds being turned away for want of room. He gave last Sunday morning a discourse on "How the Man Jesus of Nazareth came to be worshipped as God," which is to be printed in pamphlet form for general circulation. It has led to a lively but amicable discussion in the local newspapers. The Unitarian pulpit is at present occupied on Sunday evenings by twelve of the leading professors of the California State and Stanford Universities. President Jordan gave a charming talk on "Louis Agassiz"; Prof. T. R. Bacon, on "Columbus"; Prof. Earl Barnes speaks on "Robert Owen's Experiment at New Harmony"; Prof. C. D. Marx, on "Idealism and Engineering"; Prof. Anderson, on "Literature and Life"; Prof. Homer B. Sprague, on "Paradise Lost." Prof. George W. Howison, of the University Extension Plan, has a class in ethics. It meets in the lecture-room of the church, and is attended by an average audience of 125, comprising clergymen, teachers, business and professional men. The topics are outlined in a carefully prepared syllabus, and include the ground problems of ethics. Prof. Howison speaks in a most brilliant and fascinating manner, entirely without notes. At the close there is a half-hour longer devoted to question and discussion. A series of chamber concerts held on week evenings by the best artists in San Francisco and Oakland furnish musical opportunities. The Starr King Club of the church recently celebrated the Mozart Anniversary with a delightful concert. The Sunday-school celebrated two Christmases last year, one for a local charity and the other a home festival, at which the veteran composer, Stephen G. Leach, hale and hearty at fourscore, assumed the part of Santa Claus. The Lend a Hand Clubs are very active in this Sunday-school. Mrs. John Yule's class of sixty boys and girls, with an average attendance of fifty, ranging from fourteen to sixteen years of age, is its special pride. At sixteen they graduate into Mr. George W. Horton's class, who, as principal of one of our great city public schools, has rare abilities as a teacher. Thence they pass into the church.

—A somewhat extended controversy has been going on in the Oakland papers between several pastors of orthodox churches on the one side, and Rev. Charles W. Wendte of the Unitarian church on the other, particularly over the subject of the Deity of Christ. The articles have been written generally in a good spirit, and opportunity has been afforded Mr. Wendte to reach a very large number of the people of Oakland with a good deal of very clearly put Unitarian doctrine.

—The Oakland Unitarian church is full of activities. The Sunday-school, Woman's Auxiliary, Starr King Fraternity, and Unity Club are all thoroughly alive. Mr. Wendte has arranged a series of Sunday evening lectures running through December, January, and February, with the following speakers and subjects: Prof. Melville B. Anderson, Stanford: topic, "Literature and Life"; President D. S. Jordan of the Leland Stanford, Jr., University: topic, "Louis

Agassiz"; Prof. Thomas R. Bacon, California State University: topic, "The Discovery of America"; Rev. C. W. Wendte: topic, "A Visit to Holland"; Prof. Charles D. Marx, Stanford: topic, "Idealism and Engineering"; Prof. C. M. Gayley, California State: topic, "The Inherited Forces of Literature"; President Homer B. Sprague, Peralta Hall: topic, "The Story of 'Paradise Lost'"; Prof. Earl Barnes, Stanford: topic, "A Successful Failure"; John Vance Cheney, Public Librarian of San Francisco: topic, "Poetry at Oxford"; Prof. Mellen W. Haskell, California State: topic to be announced.

—Of the new Leland Stanford University, Mr. Wendte writes: "I find five or six Unitarian professors there. The atmosphere is even more liberal than at our State University. There is a thorough course of evolution at the Stanford."

Oak Park, Ill.—Rev. Augusta J. Chapin has recently given a more than usually interesting and instructive lecture before the Unity Club on "English Cathedrals," illustrated with fine lantern views.

Omaha, Neb.—A new church appears to have had the effect of nearly doubling the congregation. A new organ might necessitate enlarging the building, had we not guarded against that contingency by making it possible on occasion to throw the old auditorium and the new into one. The Omaha *World-Herald* commenced January 11 the weekly publication of Mr. Mann's sermons. Rev. J. Ll. Jones will give his lecture on Robert Browning before the Unity Club January 25.

Pittsburg, Pa.—The annual meeting of the First Unitarian Church was largely attended. The pastor gave an encouraging report of his three months' work, showing an increase in active membership. Evening services have been successfully started, and neighborhood mission meetings are held Sunday afternoons in parlors or halls at various points in the suburbs. The following officers were elected: president, Mr. R. Q. Whitten; secretary and treasurer, Mr. J. O. Handy; trustees, Rev. C. E. St. John, Mr. E. E. Levi, Mr. George Faunce, Mr. W. P. Greer, Mrs. F. C. Lowry, Miss M. P. Semple, and Miss Mary Macrum. The trustees will hold stated meetings once a month, control the finances, and guide all the activities of the church.

This society has between forty and fifty members who live from six to twelve miles from the place of meeting, and who are usually present. Two families are fifteen miles distant, and not over eight families live within a mile of the hall.

Perry, Ia.—This new society, while yet without a minister, is doing an excellent work, and daily winning respect for the Unitarian name. They have recently enjoyed a Sunday's service with Rev. W. M. Backus, and an effort is being made to secure his ministrations regularly. Should it prove successful, the addition of Mr. Backus to the small but earnest and hard-worked force of our Iowa ministerial body will be a cause for much rejoicing.

Rutherford, N.Y.—The Unitarian Society of Rutherford was incorporated at the hall of Engine Company No. 2 on Tuesday night, with H. G. Bell as president, Rudolph Dannheim treasurer, and E. J. Luce clerk. A constitution was adopted; and the following were elected trustees, in addition to the three officers: Mrs. H. G. Bell, Miss Sarah A. Fletcher, Dr. Martin Tygert, Postmaster Charles Burrows, W. G. Williams, R. B. Beaumont, and C. L. Parigot. Thirty-two names of subscribing members are on the rolls of the society. The average attendance at the Sunday services has been over one hundred.

Saco, Me.—The ladies' annual Christmas sale was a success, and the energetic ladies are working toward some needed changes in the vestry. A "Christmas Frolic" in the vestry Christmas night proved a pleasant affair. Santa Claus and a well-filled tree produced gifts for young and old. The pastor and family were generously and thoughtfully remembered by his appreciative parishioners. The tree also bore fruit for Ralph Saco, the young Crow Indian at the Ramona School which this Sunday-school has adopted.

Sacramento, Cal.—Rev. C. P. Massey has resigned his pastorate, owing to his recent affliction in the loss of his wife. He will become a parishioner once more. He has been a faithful and unselfish minister, and retires with the universal esteem and good will of the community. During his service a church site has been acquired; and, when Mr. Van Ness, who has arranged for supplying the pulpit through January, can secure the society an acceptable minister, we may look in the near future for a church building. But Sacramento is a peculiarly difficult place for the establishment of a Unitarian society, and it will need a man of unusual talent and devotion.

Salem, Ore.—Unity Church was dedicated January 3. Notwithstanding the inclemency of the weather, the church was filled at three services. The church is of modern architecture. It can seat, with parlor, which can be thrown into the auditorium with rolling partition, and with the gallery, four hundred. It is finished in native fir and ash and California redwood. It is seated with opera chairs. The furnishing of platform and auditorium is rosewood stained and upholstered in blue plush. It is by far the finest and the only well-seated auditorium in the city. The cost of the grounds and building as it stands is $9,500; and there

are yet $500 improvements to put in, not including the fitting up of a hall and classrooms in the basement. The kitchen is already nicely and appropriately finished. Of this amount there has been received from the American Unitarian Association Loan Fund $1,500. All the rest, except $800, is provided for, $700 having been pledged at dedication, and the Ladies' Society assuming all the cost of furnishing, of which they have only a balance of $400 to raise. We hope to raise this $1,200 during the coming year, and fit up the basement besides. The only public appeal for funds was that made at dedication, and the only assistance outside the society and city is that from the American Unitarian Association. The society desire at once to make additions to their Sunday-school library and start a parish library; and they would be very glad of any assistance that may be given them in that line. The only libraries in the city are those belonging to the Odd Fellows and the Masons, and a library is absolutely necessary for the use of the society and its clubs. Authors and others who can donate books will please send them to Rev. H. H. Brown, and can notify him which library they are for, parish or Sunday-school.

San Francisco, Cal.—On January 12 the new missionary movement established by Rev. T. H. Van Ness in this city was fully organized as a church. It gives promise of a successful future.

—The Mission Unitarian Society is growing steadily. The annual meeting was held on January 12.

—The regular meeting of the Channing Auxiliary took place on the 4th. The Calendar Committee report was a glowing one. The calendar is both a financial and an artistic success.

Reports from the Nominating and Floral Committees and from the committee in charge of the art classes were given. Mrs. Bugbee, for many years secretary of the Society for Christian Work of the First Unitarian Church, read a paper yesterday afternoon before the ladies of the Channing Auxiliary and the Society for Christian Work on "Life in Alaska."

—Rev. Mr. Dodson of Alameda is working in astronomy with a large class in that city, and a trip to the Lick Observatory is talked of.

Seattle, Wash.—A popular lecture course is being given under the auspices of the Unitarian society. Rev. Kristofer Janson of Minneapolis, Rev. H. H. Brown of Salem, Ore., Rev. H. Haugerud of Puyallup, Rev. W. G. Eliot, Jr., and Joseph Shippen, Esq., of Seattle are among the lecturers. A Bureau of Associated Charities has just been organized, which promises to cope with the growing difficulties of co-operation among the various churches and charitable agencies.

Shelbyville, Ill.—Rev. J. L. Douthit has sold his paper, *Our Best Words Weekly*, to an excellent man, an earnest temperance worker, who will carry it on with the same high aims as in the past, and leave Mr. Douthit free to give his whole time to his church and preaching work.

Sherwood, Mich.—A meeting called a "Religious Council" was held here on January 5–7, with sermons, papers, and speeches by Rev. Ida C. Hultin of Moline, Ill., Rev. C. J. Bartlett of Kalamazoo, Rev. L. R. Daniels of Big Rapids, Rev. J. Ll. Jones of Chicago, Mr. Giles B. Stebbins of Detroit, and others. The most important session was devoted to the ordination of Mr. G. W. Buckley to the ministry. The council closed with a supper and addresses. There was a good attendance from Sherwood, Athens, and the country roundabout; and the meetings were interesting. This Religious Council was planned by the Women's Western Conference, and was one of a series held or to be held in the West, the special object of which is to foster the cause of the Western Conference and the Women's Western Conference. The meetings are shaped to this end. We understand that Rev. T. B. Forbush, the superintendent of the American Unitarian Association for the West, is not invited to them.

Sioux City, Ia.—We have just closed a prosperous year of church work under the leadership of Rev. Mary Safford and Rev. Elinor Gordon. Unity Church is a little over six years old, and from almost nothing has grown into a church society numbering about three hundred members. In connection with the church there are a Unity Club of over seventy-five members, a Junior Unity Club, a Unity Circle, and two Helping Hand Societies formed among the younger children. These clubs meet weekly. The ladies of the church carry on a sewing school in the poor district of the city, and are active in other charitable work. Miss Safford and Miss Gordon are also doing missionary work in the neighboring towns. At Cherokee a Unity Church has just been organized, and twenty-eight members signed the bond of union. The society conducts services regularly every Sunday, and Miss Safford preaches there every month.

Our Christmas festival was a most successful one. The children of the Sunday-school and the ladies of the church made the best preparation for it by giving a supper and presents to the sixty children of the industrial school which has been carried on for about a year in one of the poor districts of the city. The outlook for the coming year seems bright and promising.

St. Louis, Mo.—Church of the Messiah: The congregation of this church has suffered a severe loss in the death of Mr. William A. Hargadine, which occurred suddenly on the morning of the 4th of January, from

apoplexy. He had been a member of the church for nearly fifty years, and untiringly devoted himself, his family, and his large fortune to the advancement of its interests. He was buried from the church on the morning of the 6th; and, in spite of the exceedingly inclement weather, the congregation assembled crowded the building to the doors. Such a representation of our city's best men from the ranks of business and professional life is seldom seen. All unite in the desire to honor his memory and in sympathy with his family.

The holiday season was marked by the usual services,—worship by the congregation on the morning of the 27th and by the united Sunday-schools of the church on the afternoon of the same day. Entertainments were given to the children of each Sunday-school. A special holiday dinner to the children in the Mission House, served by the ladies of the church, and the usual donations by the children of the morning Sunday-school, made Christmas Day bright to the forty less fortunate little ones whom the home had in its keeping at that time. The Christmas decorations were in charge of the Eliot Society Committee on Decoration, composed entirely of young ladies. Their efforts were very successful.

The annual meeting of trustees and pew-holders was held on January 6. The reports from the various departments presented a most encouraging financial condition. The treasurers of the church, the Mission House, the Sunday-school, and the Eliot Society show a total receipt of $23,000 in round numbers.

The Eliot Society held a small but interesting meeting on the 13th of December. After the transaction of the business presented by various standing committees there followed a paper and discussion on the topic, "How Much Time does a Woman owe to Matters Philanthropic and Charitable outside of the Home?"

The Shakspere Class has held two meetings in the past month, at which were presented studies of "Types of Maidenhood" and of "Wit and Humor." This class is fortunate in having the united efforts of Prof J. K. Hosmer and Dr. Snyder in advancing its interests.

At the annual meeting of the Mission House Board Mrs. Hugh McKittrick was elected president, Mrs. Ellen Richards vice-president, Mrs. D. R. Powell secretary and treasurer.

St. Paul, Minn.—In February Unity Church will celebrate its twentieth anniversary. It has had four pastors,—J. R. Effinger, W. C. Gannett, Clay MacCauley, and S. M. Crothers. For the first ten years of its history it stood as the only Unitarian church in Minnesota and Dakota. Now we have twelve churches within this territory. The past year has been a prosperous one for Unity Church, there having been a large increase in its working membership. The Post-office Mission, under the care of Mr. A. H. Winbish, has distributed a large amount of Unitarian literature through the North-west. The St. Paul *Pioneer Press* publishes Mrs. Crothers's sermons in full every Monday.

Templeton, Mass.—Although the First Parish passed by natural evolution into Unitarian hands, and an orthodox church was afterward organized, the relations between the parishes have been so cordial as to deserve special notice. One church held its Christmas festival on Christmas Eve, and the other on Christmas evening, in order that large delegations might attend both. Orthodox and Baptist ministers have spoken at our conference. The present pastor has exchanged with two Baptist brothers, has assisted in an orthodox installation, and is member of a club of ministers at Gardner, where another Unitarian and a Universalist attend. The papers and addresses are so broad and able that this club seems to be fulfilling the function once assigned to the Divinity School at Cambridge of "educating Unitarian ministers."

Westford, Mass.—Instead of a treat at Christmas this year we asked the children, as well as older ones, to bring gifts to be given to others. Result was as follows: 126 articles were handed in; 71 were distributed in town; 23 sent to the Friendly Associates, a working-girls' club in Boston; 23 to the chairman of the Committee on Charities of the Lend a Hand Club, to be given to a children's hospital; 9 articles and over 100 Christmas cards were sent South. Sick and aged at home were remembered with fruit and cards.

JOTTINGS.

God maketh of every atom of the universe a mirror, and fronteth each with his perfect face.—*Persian Saying.*

Christianity is the companion of liberty in all its conflicts,—the cradle of its infancy and the divine source of its claims.—*De Tocqueville.*

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Sin is the principle of disintegration and death. It is this that corrupts societies and brings about the decline and fall of nations; and so long as sin dwells in the heart of man all efforts to create a perfect state, or even to establish an order like the Round Table in self-perpetuating security, must fail.—*Henry Van Dyke.*

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